THE

BRITISH CRITIC,

For OCTOBER, 1801.

Induxi te ad legendum; ſincerum mihi
Candore noto reddas judicium, peto. PHÆDRUS.

Whate'er you read, if read by our deſire,
Candour and ſteady judgment we require.

ART. I. *Chriſtianity vindicated, in a Series of Letters, addreſſed to Mr. Volney, in Anſwer to his Book called "Ruins", or a Survey of the Revolutions of Empires. By the Rev. Peter Roberts, A. M.* 8vo. 269 pp. 5s. Weſt and Hughes. 1800.

WE readily agree in opinion with the writer of this volume, that the work which he has endeavoured, and that ſucceſsfully, to refute, has been ſuffered too long to diffuſe its venom unoppoſed through the circles of ſociety. The contempt of the learned, and the deteſtation of the virtuous, it has every where met with; but the ignorant and unlettered have been deluded by its confident aſſertions, and the impious have been hardened by its blaſphemies. The great celebrity of the writer, and the pompous language aſſumed throughout the compoſition, have contributed ſtill wider to ſpread the error, and promote the infamous purpoſes of its publication; and Mr. Roberts merits the ſincere thanks of every friend to religion and morals, for his laudable efforts to expoſe the fallacy of its arguments, and for thus providing an antidote againſt the poiſon.

The refutation is compriſed in twelve letters to Mr. Volney, in which the principal heads diſcuſſed in his production are conſidered in regular ſucceſſion. Amidſt the ruins of fallen empires, from the tomb of varied grandeur, a warning voice is ſuppoſed to echo through the page of that ſceptic, deſcribing the cauſes of their deſolation, which are aſcribed to the bigotry of prieſts, and the deſpotiſm of princes. The prieſt, he ſays, has fabricated a vaſt ſcheme of eccleſiaſtical tyranny, by which the faculties of mankind are enchained; and the tyrant wields an iron ſcourge, by which his body is bowed down in the moſt abject ſubmiſſion. The reſult of Mr. Volney's arguments is, that both bonds are to be burſt aſunder, and man reſtored to his *free* and *equal* ſtate. He begins, therefore, by taking a view of ſociety in its original ſtate, before the banner of either deſpotiſm was erected on the ſuppoſed ruins of mental and corporeal freedom. On this ſubject, Mr. Roberts judiciouſly obſerves as follows:

"It is ſomewhat extraordinary that writers on the theory of government ſhould be ſo fond of recurring to a ſtate of which there are few or no records, of which all that hiſtory or experience can teach us is, that it is ſo miſerable, that the firſt opportunity of abandoning it has generally been thought a happy one. You allow, Sir, *equality could not ſubſiſt between families* (p. 55). Of what uſe is a principle which is *inapplicable to any ſociety of families?* The only uſe of ſuch a principle is a theoretic one; and, if ſo, is the conſtitution of man, abſtractedly conſidered, ſo changed as to oblige us to have recourſe to a principle which *cannot* ſubſiſt in civil ſociety? Whatever the nature of man has been for the laſt four thouſand years, it is ſtill the ſame. It is not only more juſt, but more eaſy, to conſider man in the abſtract from immediate contemplation; for, however external circumſtances may vary, his natural powers and relations are ſtill the ſame; and all his natural duties and rights may more properly, and much more clearly, be derived from them than from any other conſideration. Society, being artificial, is neceſſarily *a ſeries of experiments* on human nature, in order to inveſtigate thoſe regulations and laws by which the greateſt general good may be attained; that is, *the greateſt number of advantages combined with the fewеſt diſadvantages to the greateſt number of individuals:* for any other general good is a mere imaginary phantom, nothing but a name.

"Now, Sir, upon the principles of equality and reſiſtance which you have adopted, ſociety muſt be impoſſible. There may be an aſſemblage of men, forced together by external circumſtances, but this cannot be ſociety; it will be only as a heap of ſand, wherein every particle repels its neighbour with equal force, and the common effect is a common depreſſion. Indeed, it is idle to argue on impoſſible caſes. You allow, Sir, there *muſt* ſomewhere be *a power*, even in your own ſyſtem, to temper the ſelfiſh principle; even then on your own ſtatement the queſtion muſt ſtill be, *what* is that power, and *where* muſt it reſide?

reſide? From the variable nature of man it is evident, that the beſt form of particular governments can be determined by experience only. That to all theory on any other principle it may be objected, that the dangers or remedies can no other way be aſcertained, and it may with the greateſt juſtice be added, that the form of government under which a nation has been the moſt happy for the greateſt length of time is the beſt.

"The objects of government have generally been held to be ſecurity of perſon and property from injury. This expreſſion is indeed comprehenſive, but how much is there in it which does not appear at once to the eye? Two thirds of human life, and one half of the human race, the objects of protection and ſupport alone, their property involved, and their ſafety aſſured in that of the remainder. Is it only for the hardihood of a robuſt age of men that policy is to provide? What then is the proſpect of accumulation itſelf, when the feebleneſs of age ſhall yield an eaſy victim to the rapacity of youthful vigour? Alas! how poor muſt that principle be which thus ultimately fabricates its own ſubverſion. How pernicious it has ever been to the welfare of ſociety, you have, Sir, fully ſhewn, nor is it my wiſh to leſſen the force of a ſingle inſtance where it is duly applied. It is the ſtrongeſt argument of the neceſſity of the ſubſiſtence of other and very oppoſite principles to the very well being of ſociety. Civil ſociety, however it may have originated in compact, cannot long continue, without ſome more ſtable form than that of actual aſſent. There muſt enter into its compoſition changes of circumſtances and relations, in which a general and acknowledged adherence to particular fundamental principles muſt hold the place of actual aſſent, or the public mind will be for ever varying. You yourſelf, Sir, allow that a monarchy is the form of government to which all others tend, that it ſeems to you to *be the moſt natural as well as the beſt calculated for peace*; and I am perſuaded it is ſo true, that I ſhould decidedly conſider this as one of the fundamental principles to which I allude. The principle of ſuch adherence will, properly ſpeaking, be an accurate judgment; but it is not an accurate judgment conſidering ſelf only, but conſidering ſelf as a conſtituent part, willing rather to *cede* ſomewhat to the advantage of others, and deſirous with its own to ſecure their happineſs. I will not call this an enlightened ſelf-love, becauſe it is more than that, it does contain it; but it is as a conſequence of a principle very diſtinct from *ſelf*, and that is a principle of benevolence to others; by which the judgment is decided, to enter into ſociety for the *common good*. It is then in the principle of benevolence only, that ſociety can be firm and permanent, and this principle to be ſteady, muſt be founded on the belief of a ſuperintendant ſupreme being, the common father of all his creatures." P. 26.

On the growth of the *regal* out of the original *paternal* authority, that neceſſarily exiſted in its fulleſt vigour, and to an unlimited extent, in the firſt ages of the world, Mr. Roberts makes the following ſenſible remarks.

" In the chapter on *the general cauſes of the revolution and ruin of ancient ſtates* (page 61) the ruin of ſuch ſtates is aſcribed to depraved laws, ariſing from depraved manners. That depraved manners may, and do in many caſes produce bad laws, is very true; but it is alſo to be conſidered that laws in themſelves originally good may, without any depravity of manners, become occaſionally bad ones, from the mere change of circumſtance. A law which during a famine ſhould forbid exportation of grain, would be a good one at the time, but on the return of plenty would be bad. A law which in the infant ſtate of ſociety ſhould command the actual ſervices of each individual, would in a more advanced ſtate be very inconvenient; it is therefore extremely unjuſt to lay it down as a rule, that when a law becomes prejudicial it is neceſſarily, or always, in conſequence of a depravation of manners.

" The intent of a law in general is to remedy or prevent an acknowledged evil. It may fall ſhort of the intent in either caſe, but the intent is not therefore a bad one; the intent can be judged of only by circumſtances at the time of its being enacted, and a fair conſideration of them, ſurely would not attach any farther evil to them, than what ſuch circumſtances may clearly ſhew to have been intended.

" That power, ambition, avarice, and other paſſions have interfered, and do interfere, in ſome degree, in all ſyſtems of legiſlation, need not be denied. It is acknowledged as a conſequence of the imperfection of the nature of man; but to lay theſe down as the very principle of a ſyſtem of laws, is an imputation that has been reſerved for theſe latter times. I own, Sir, I am rather at a loſs to conceive how you could ſeriouſly attribute ſuch doctrines of civil rights (as you have done) to the founders of ſtates. Of theſe the firſt is, that *power* conſtitutes *a right*, a poſition which conveys to the mind only a confuſion of ideas and things. " Becauſe one man was ſtronger than another, this inequality, the reſult of accident, was taken for the law of nature; and becauſe the life of the weak was in his power, and he did not take it from him, he arrogated over his perſon the abſurd right of property," (p. 62.) The inequality, Sir, is a law of nature, but that it has not by legiſlators been held, that power alone conſtitutes right, every law that has ever ſecured perſon or property is a proof. The inequalities, here unjuſtly charged with a conſequence, which follows only from a ſtate of war, are in fact the very graplings of ſociety, becauſe that from theſe very inequalities there ariſes, not by any means a right of ſlavery, but a neceſſity that ſome ſhould inveſtigate, explain and direct, and others attend to and purſue what is for the common good.—You cannot be ignorant, Sir, that ſlavery aroſe from no other right than that of ſelf-defence; that as a primary act it is allowed to be indefenſible, and even as a ſecondary one, defenſible merely on the principle of ſelf-preſervation. I am ſorry to be obliged to enter into ſuch diſtinctions even here; in the next paragraph there is one which it is ſtill more unpleaſant to find neceſſary.

" That parental authority ſhould have been conſidered as a baſis of public authority in an early ſtate of ſociety, when the tranſition was ſo eaſy, and a model ſo obvious, is not to be thought ſingular, where the name of father was a name of endearment, of care, and protection, of reverence and affection. When a general concluſion is inferred, the

the premiſes muſt be intended as general; and if ſo, if fathers are to be held, according to your deſcription of them, what man can behold his child without a ſigh? To me, Sir, it ſeems ſtrange how you could prevail on yourſelf to draw ſo cruel a repreſentation, one as unjuſt as it is cruel, as a general one. You ſay, Sir, (page 62) "Becauſe the chief of a family could exerciſe an abſolute authority in his own houſe, he made his inclinations and affections the ſole rule of his conduct." If, Sir, his inclinations and affections are thoſe which a father ought to feel, he is right in ſo doing; but this, which is the queſtion, you decide in the negative. It is a common debt of every friend to domeſtic happineſs, and the firſt of earthly duties, to controvert, to the utmoſt, the deciſion; and I truſt it is the common debt of thouſands. But the political concluſion is of importance? Be it ſo, Sir, but does it become an advocate of political to infringe upon natural juſtice? You proceed, Sir, thus: "He conferred and withheld the conveniences and enjoyments of life *without reſpect to the law of equality, or juſtice; and paternal tyranny*,"—paternal tyranny!—"*laid the foundation of political deſpotiſm.*" (p. 62.)

"I do not know, Sir, whether you are a father. Certainly, it is to be lamented, whatever unhappily may have been the motive, that you have been carried ſo far as to make the abuſe of paternal power the paternal character. The character itſelf, when its duties are fulfilled, has always and with great juſtice, been held a model for governors, as uniting in itſelf all the beſt qualifications for the ſtation. Whatever may have been the errors into which the abuſe of it has led, there are none more dreadful than that, which the ſubverſion of its juſt influence muſt neceſſarily lead into. Where the ties of nature are broken, what others are there which can be depended upon? Surely none. He who is not grateful for the firſt of bleſſings and the tendereſt of cares, of which he has himſelf been the principal object, cannot be ſo for partial advantages in which he is leſs perſonally intereſted; he who places little confidence in a tried ſincerity, muſt be ſuſpicious and faithleſs elſewhere.

"When in the ſequel you admit that the ſpirit of rapacity is the great evil which has diſturbed all ſtates, in this we are agreed; but when you deſcribed its activity as under the maſk of union and peace, and under the name of ſupreme power, it would have been well to have added, that its primary object, as a means of gratifying itſelf, is *ſupreme power.* It has not, I believe, been ſufficiently attended to or obſerved in this light, as the eſpecial and ruling principle which particularly in a democratic form of government inceſſantly brings on a ſucceſſion of revolutions, which as you obſerve, end finally in a deſpotic and abſolute monarchy.

"I am willing to admit and allow, that where this ſpirit of rapacity has been exceſſive in any government or ſtate, it has been attended with the evils you mention; the truth will feel no injury from the cenſure of, and ſorrow for an error. But, Sir, allowing this, it would be weak and ſilly to be deterred by the bug-bear term *deſpot*, from calling into queſtion the application, and examining how far it is applicable. It would be weakneſs in the extreme to be induced to condemn every, or any form of government becauſe there may be evils in each, whilſt there are wicked men." P. 43.

The

The French writer's infamous ſneers at religion, in general, are next conſidered by this author, and his invectives repelled with temperate and dignified firmneſs.

" There is, Sir, a certain chain of duties, which, extending from the throne of the deity, binds earth to heaven; reverence for the deity induces reſpect to moral obligation, and regard for the co-habitants of earth as children of the Lord of all. To looſen every ſocial tie, the firſt means is then to break that golden chain (by which we are not held, but) by which we muſt hold to be happy. To make us looſe that hold you aſk, " of what importance to the deity are the worms that crawl in the duſt ?" This, Sir, is not *reverence* for the deity, it is *affectation*, a miſerable affectation of reſpect, the trueſt expreſſion of a real diſregard, or a real terror. Why, Sir, ſhould any being that he has made be ſuppoſed to be unobſerved by him who has manifeſted deſign and wiſdom, in the formation of the very meaneſt beyond the utmoſt art of man to equal? If he has diſplayed his power and his wiſdom in all, there is none which may not juſtly be deemed objects of his attention. " What are the worms that crawl in the duſt to him ?" They are the creatures of his hand, and the teſtimonies of his exiſtence, his wiſdom, and his power. One ſpecies amidſt the wonderful variety, bleſt with ſuperior intelligence, has approached nearer than the reſt to the divinity, and ſenſible of the advantage has converted it ſometimes to the nobleſt purpoſes, in the endeavour to reſemble that being, whoſe image it bears. It is thus that man tracing the earth in its progreſs, and the ſtars in their courſes, has ſought the path to immortality. While he admired he adored, and was grateful for every bleſſing; and trembling leſt he ſhould offend, his anxiety to atone where he had offended, was proportioned to his previous fear. When you aſk then, " where was the efficacy of his practices, (p. 88) did the preſcriptions of penance work a change in the laws of nature ?" I anſwer not in the variation of external objects, neither in the courſe of nature or the ſeaſons, but in the life and conduct of the perſon.

" When a bad habit is to be corrected, it muſt be left to the judgment of the perſon concerned, to uſe thoſe means which may be moſt effectual, and it is an inconteſtible truth, that as a nation reforms itſelf, it becomes more juſt, more honeſt, and in a word, becoming more religious, it becomes more happy. Do not, Sir, confound religion and ſuperſtition. The church of Rome has abſurdly declared penance a meritorious act in itſelf, and you have taken advantage of it. Nothing however can be more contrary to the true ſpirit of chriſtianity. It may be a means ſometimes of reformation, but it can be no more, and no merit in itſelf, and when it does not anſwer, this end is ſuperſtition, but when it does, as you aſk, if God be good, how can he be pleaſed with your penance; I anſwer, becauſe it is intended to ſubdue every propenſity to offend him.

" Your next queſtion, Sir, is " If God be infinite, what can your homage add to his glory?" and with theſe you exclaim, " inconſiſtent men anſwer theſe queſtions." The moſt magnificent ſcenery that heaven or earth exhibits, the thouſand tints reflected from the moſt glowing atmoſphere or the richeſt landſcape, all that is nouriſhed by

his

his heat, or irradiated by his beams, add nothing to the brightneſs of the ſun.—This, Sir, muſt be the anſwer. Still, Sir, it is pity this play upon words ſhould occur; as if the *giving glory* or *glorifying*, that is, the acknowledgment and admiration of the glory of God, conveyed the impious idea of *increaſing* it by an addition. I will not, indeed I cannot, call this arguing *inconſiſtent*, but I will ſay that ſuch a conſiſtency is a misfortune. Has the Almighty given us our beſt feelings without an intent of their being exerciſed on the objects [to which] they are beſt adapted? What could be more inconſiſtent with ſound reaſon than ſuch a ſuppoſition? Through *the entire* of what I have oppoſed in this chapter, you have argued from the abuſes of knowledge and character to the ſubverſion of both. Would you reject aſtronomy, becauſe there have been and ſtill may be aſtrologers, or arithmetic, becauſe there are many ſilly enough to believe that there is a particular charm in particular numbers? as well might you reject religion becauſe a Chineſe or a Roman Catholic flogs his idol in a ſtorm, and becauſe a Thibetian believes in the immortality of the Delia [*Dalai*] Lama, or a Roman Catholic in tranſubſtantiation. As to monaſteries they were an aſylum originally to the wretched, and long continued ſo; they were the conſervatories of learning, and if by long peace they were verging towards corruption, it was the ſpirit and zeal of a monk that cauſed their ſuppreſſion. As to their ſloth it was at leaſt as good as the miſchievous induſtry that works with pertinacity, to deſtroy the peace of thouſands. If they have erred grievouſly, grievouſly have they ſuffered alſo. In a word, Sir, with all the errors and abſurdities that have loaded it, religion, in every nation, has been of eſſential ſervice; it has been and muſt be the only ſteady foundation of juſtice. That religion ſhould be purified from every ſpecies of error and ſuperſtition, is the moſt important object to all men, and this can only be effected by a fair and juſt examination, and a careful and accurate diſcrimination. The Moſaic and Chriſtian diſpenſations are the only ones which have been able to bear this teſt," P. 67.

The particular abuſe levelled by Mr. Volney againſt the Moſaic account of the creation, draws from his antagoniſt the following reply.

" In your ſtatement of the doctrines of Chriſtianity, you have ſkilfully brought the Roman Catholic forward to the attack. But, Sir, even in his hand you have put a ſword of lath; you have not given him even his own weapons, ſuch as they are. You make him ſay, that, " the very circumſtance of ſome of its dogmas being beyond the reach of human underſtanding confirms them the more fully," (p. 186.) That ſuch an abſurdity may have been advanced, I will not deny, though few Roman Catholics would, I believe, aſſent to it; it is ſufficient for me to ſay no Proteſtant would aſſent to it. Let us obſerve your ſtatement of the doctrine of creation, ſuppoſed to be from the Bible. Moſes has ſaid, " In the beginning God created the Heaven and the earth," and " that he reſted on the ſeventh day." Now for the paraphraſe: " God (after having paſſed an eternity in doing nothing) conceived at length the deſign (without apparent motive) of forming the world out of nothing." Moſes has ſaid nothing

of

of the works of God before the creation of this world.—*Ergo*, God paſſed an eternity in doing nothing. What an inference! The motive of the deſign is not expreſſed. Was it neceſſary it ſhould be? We wiſh to know it, perhaps; but our wiſhes are not the juſt meaſure of what is right with God.

" He was *tired* on the ſeventh. This abſurdity is again your own, Sir. The words of Moſes convey no ſuch idea: they ſimply ſtate that he *ceaſed*; the work of creation being accompliſhed. Your repreſentation of the fall is ſtrange indeed. The words, *he was refreſhed*, are, indeed, added in our tranſlation, in Exod. ch. XXXI. v. 17. The original is וַיִּנָּפַשׁ which no way neceſſarily includes the idea of fatigue; literally it is, *took breath*, and metaphorically applied, ſignifies merely ceaſing from action; and anſwers as nearly as human language can expreſs, what man may preſume to conceive of the divine mind, when contemplating his great work, he ſaw that *all was very good*. You argue, Sir, from your own theory to the fact; that there was once a happy age, and that man by his own faults has deſtroyed that felicity, is teſtified by the traditions of every quarter of the globe; that the Deity might have permitted the fall, was a neceſſary preliminary to free agency in man; without a power of erring, he muſt have been a mere machine; that the effect of mortality produced by it ſhould paſs to the deſcendants of our firſt parents, is no more extraordinary than that any diſeaſe ſhould be hereditary, which we know to be the caſe; that the Deity permitted mankind to be *damned* for five thouſand years is an aſſertion ſo full of horror, ſo contrary to the doctrines of Scripture, that nothing but a moſt ſtudied negligence of them could have prompted it. St. Paul expreſsly ſays, after a long enumeration from Abel to David, Samuel, and the prophets; that " theſe all died in the faith." Heb. ch. XI. and St. Peter, that, " in every nation, he that feareth God and worketh righteouſneſs is accepted of him." Acts, ch. X. v. 35. Is this any thing like an entailment of damnation? How, Sir, could you write thus if you did examine, and if not, how can you take upon you to talk of the truth?" P. 90.

Mr. Roberts then follows the daring blaſphemer through all his ſuperficial comments on the Hebrew writings, conſiſting of, for the moſt part, objections long ago anſwered, but here expoſed and refuted by new arguments. His audacious aſſertion, that Chriſtianity is made up of the crude, undigeſted fragments of all prior religions, and has, like them, a great intermixture in its compoſition of the vagaries of aſtronomers; that the name and office of Chriſt is only a copy of the blended name and characters of *Chriſhna* the Indian preſerver, and *Mithra* the mediatorial God of Perſia; and that the Apoſtles, twelve in number, have a reference to the twelve ſigns of the zodiac, &c. &c. are alſo fully anſwered, and his own ignorance, in the aſtronomical deductions that follow, fully demonſtrated. On this ſubject, however, no extract will give the reader an ade-

quate

quate idea of the author's learned and laborious diſquiſition, as it conſiſts of a ſeries of arguments connected with remote aſtronomical enquiries only, calculated for thoſe to whom the ſcience in queſtion is familiar, and, therefore, for further ſatisfaction, we muſt refer him to the work itſelf, to which we heartily wiſh ſucceſs; at the ſame time, we muſt expreſs our regret that the preſſure of numerous articles of importance for admiſſion, has prevented our noticing before ſo praiſeworthy an effort to repel the inſidious attacks of one of the moſt hardened, though ingenious, infidels of the age.

ART. II. *The Rural Philoſopher; or, French Georgics. A Didactic Poem. Tranſlated from the Original of the Abbé Delille; entitled L'Homme des Champs. By John Maunde.* 12mo. 208 pp. 6s. Kearſley. 1801.

TO the original of this Poem, as publiſhed among us, though produced by the pen of a foreigner, we paid ſo particular an attention*, that our readers cannot now require us to expatiate on its merits. That it deſerves to be tranſlated is certain; the preſent queſtion only is, how far it has been rendered with ſucceſs. One difficulty, peculiar to this undertaking, the tranſlator has mentioned in a ſhort Preface; and it will be granted, on the ſmalleſt conſideration, that it is a real difficulty. The French author, an admirer of Engliſh poetry, and deeply verſed in the ſtudy of it, has drawn copiouſly, on many occaſions, from our moſt familiar poets; to reſtore theſe paſſages to the Engliſh language, without falling into the very ſtrains of the original authors, was certainly a taſk that required both ſkill and judgment. For theſe parts the tranſlator ſolicits an indulgence, which cannot juſtly be withheld; but at the intimation that "didactic poems are of all others the dulleſt," we can only ſmile, and aſk our claſſical readers, in what part of the admirable Georgics of Virgil they can trace the finger of dulneſs? The expreſſion has been written haſtily, and we will not dwell upon it. The concluding words of the ſmall Preface, already quoted, would diſarm Ariſtarchus himſelf. "It is not without fear and trembling, that the tranſlator throws his work upon the public eye; he has only to plead, in extenuation of its faults, that it is his firſt undertaking."

---

* Vol. xvii, p. 9, &c.

It is always pleaſing to be able to ſay to modeſt merit, that it has not failed; and this gratification in the preſent inſtance we may certainly enjoy. Mr. Maunde has rendered his author in an eaſy, and yet correct ſtrain of verſification; which will give to thoſe who cannot read the original, no inadequate taſte of its ſtyle and merits. We ſhall cite in the firſt inſtance a paſſage which gives a picture of French ſociety in a country houſe; ſuch at leaſt as it was before their ſocial ſyſtem was ſubverted; what it is at preſent we are not ſo diſtinctly informed.

" But ſhould the tempeſt lour; in yonder room,
Where ſparkling faggots chaſe the dreary gloom,
With *flambeaux** lighted, and adorn'd with taſte
I'll ſit ſecure, and mock the northern blaſt;
While various paſtimes happily deceive
The lingering moments of the ſtormy eve.
Here, with the dice-box trembling in his hands,
The practis'd gameſter calculating ſtands;
Or o'er *the gammon* fix'd†, with ſtudious face,
Marks every chance, the full and vacant ſpace.
From ſide to ſide the ſhifting counter goes
One pile decreaſing as the other grows.
As fears or hope the panting boſom try
Through varied fortune runs the haraſs'd die:
Now from its priſon thrown, with furious bound,
It leaps along the board that echoes round,
Still rolling on; till one deciſive ſtroke
Proclaims the conteſt and the party broke.
Yon ſerious pair, immers'd in thought profound
Their peaceful ſquadrons range on chequer'd ground;
Madly enamour'd of the mimic war,
With warmth they combat, though from peril far;
Through ſkilful rounds, and intricate *defiles*,
They lead their ivory troops, or ebon *files*‡:
With equal force engage the rival bands,
And conqueſt long in doubtful balance ſtands:
One fatal check aſſures the victor's claim,
Who loudly tells his adverſary's ſhame:
He o'er the cheſſ-men bent, with ſadden'd view,
With pain believes that what he ſees is true.

---

* A more appropriate word might eaſily have been found, or a better phraſe. *Rev.*

† We conceive *trić trac* to be the game deſcribed by the original author; but it is allowable to change it for a ſimilar game more known to Engliſh readers. *Rev.*

‡ It is uſual in French, but not in Engliſh, to rhyme the ſame letters together; which we call *identical rhymes*.

Lotto,

Lotto, piquet, or whiſt's more ſolemn game,
Amuſe the hoary ſire, and dower'd dame.
On yonder ſide, a young and giddy train,
Chaſe the white balls along the verdant plain.
But now the table, ſcene of ſocial charms,
Commands each player to lay aſide his arms;
Scarce from the teeming flaſk the nectar's pour'd,
Ere ſparkling wit allumes the feſtive board.
The ſupper done, *to lecture** we repair,
Peruſe Racine, or dip into Voltaire.
Or elſe, alas! ſome witling of the place
Draws from his pocket, with important face,
A treacherous ſcroll, which, as its author reads,
Fatigue and vapour through the circle ſpreads:
One with a yawn the killing work admits,
Another fairly ſleeps and ſnores by fits;
'Till, rous'd from ſlumber by th' applauding crowd,
Sudden he ſtarts, and claps his hands aloud.
Thus does a laugh the tedious lecturer [reader] balk
And to a tale or ſonnet ſhifts the talk.
To-morrow comes, and to th' appointment true,
Laughter and ſport the ſelf-ſame ſcenes renew.
Winter no more the god of ſtern command,
Bids blithſome Pleaſure on his brow expand;
A laughing ſire, that 'neath the load of years,
Loves to be pleas'd, and charms in hoary hairs."

As the tranſlation is formed for thoſe to whom the original ſpeaks in an unknown language, we ſhall not here, as in the former inſtance, place them ſide by ſide. But we ſearch the original for ſtriking paſſages, and then enquire how far the tranſlator has ſucceeded in transfuſing their force and ſpirit into Engliſh. The enquiry has ſeldom failed to be favourable to his efforts. As we cannot allow ourſelves to give many ſpecimens of this ſucceſs, we ſhall now turn at once to the opening of the Fourth Canto, in which the author indulges, very happily, in a vein of lively ſatire on inſipid rhymers.

" Yes! the rich aſpect of the flood and fields
An endleſs ſource of brighteſt landſcape yields;
I joy to ſee the ſkies, in azure pride,
Reflected gaily in the azure tide;
The cryſtal waves in lucid ſheets expand,
Or wind in ſtreamlets through the graſſy land;

---

* This is very incorrect. The original is

—— on reprend ſa lecture ordinaire,

which means, we go to reading as uſual; and has no kind of reference to *attending a lecture*. *Rev.*

The

The darkſome foliage of the wood profound;
The corn, that ſheds a yellow gleam around;
The valley green, with ſmiling produce gay,
The deepen'd concave of its form diſplay;
Thoſe hills, that lift their ſummit to the ſkies,
While at their feet a boundleſs champaign lies;
As round the world the ſun majeſtic goes,
And o'er each ſcene a golden colouring throws.
Bleſs'd is the man, whoſe ſoul enjoys the ſight;
But he more bleſs'd who ſings the proſpect bright.
The ſcatter'd charm of foreſt and of mead
Attend the ſummons of his tuneful reed,
And gather in his ſong; whoſe rival art
With Nature's ſelf ſhall equal joy impart.
Begone, ye puny bards, whoſe irkſome lay
What oft was better ſaid again muſt ſay!
Inſipid rhymers! has your hacknied ſtrain
Not yet cull'd all the ſweets of Flora's reign?
Still muſt we hear the bounding of your ſheep?
Still to the murmurs of your ſtreamlet ſleep?
Still muſt the wanton zephyr kiſs the roſe,
Whoſe opening buds their bluſhing tints diſcloſe?
When ſhall the echo of your numbers ceaſe,
And let the ſylvan echo ſleep in peace?
So poor the ſtrains, that Nature's charms rehearſe!
Oh! how does Horace, in appropriate verſe,
And varied numbers teeming with delight,
Deſcribe the poplar and the pine-tree's height,
Beneath whoſe pale and darkſome boughs entwin'd,
A hoſpitable ſhade the ſwain ſhall find,
And quaffing ſit; while bubbling at his ſide
The rolling ſtreamlet winds its rapid tide!
Nature with him in endleſs bloom behold!
Thy ſong, ſcarce born, as Nature's ſelf is old!
To paint the country, it muſt firſt be lov'd;
Our city poets, by its charms unmov'd,
Whoſe courtly Muſe has rarely left the town,
Paint what they've never lov'd, nor ever known:
Oh! ne'er did they, 'midſt ſoft retreats, inhale
Eve's gelid air, or morning's dewy gale!
Read but their ſong, and every line betrays
The city-bard diſguis'd in ſylvan lays.
With laviſh hand, in richeſt words, they ſpread
The cryſtal ſtreamlet and th' enamell'd mead!
Unleſs Aurora ſhine on opal throne,
No morning-beam upon the Eaſt is ſhewn!
Sapphire and purple muſt her dreſs compoſe,
And every flower ſhe ſheds a diamond grows!
They call on Tyre, Potoſi, to ſupply
The jonquil's colour, or the roſe's dye;
And Nature, beſt in ſimple garb array'd,
Muſt groan in loads of ſilver and brocade;

While

While pearls and rubies o'er her dreſs are plac'd,
Their hand disfigures what it ſhould have grac'd!
Painters and bards, by kindred ties allied,
Let Zeuxis' word your ſeveral efforts guide:
An upſtart painter, emulous of fame,
Would once pourtray the laughter-loving dame,
With fruitleſs zeal; no happy lines expreſs'd
The fleſhy roundneſs of the well-form'd breaſt;
The buſt harmonious and voluptuous arms,
Her lovely features and her graceful charms;
But gold and jewels ſhone with laviſh coſt,
And Venus lay in loads of drapery loſt.
"Raſh fool! forbear," th' impatient Zeuxis ſaid;
Inſtead of beauty, thou haſt wealth pourtray'd."

Ye taſteleſs bards! to you the words belong:
That which you love alone ſhould grace your ſong:
Yet ſtill deſcend not, in your mean purſuit,
Thoſe bards to imitate, whoſe care minute
Prefers Linnæus to the Mantuan ſwain,
And gives to trifling beauties laviſh pain;
That to the microſcope their objects bring,
And waſte their pencils on an inſect's wing.
So novice artiſts, that with labour'd care,
In female charms, deſcribe the nails and hair,
Leave brighter beauties by their art untrac'd,
To paint a mole, beneath the boſom plac'd.

Enlarge thy ſtyle: if e'er by morning's light,
With glance extended from the mountain's height,
Thine eye has wander'd o'er the ſcene below,
Where woods and ſtream a varied landſcape ſhew;
Where uplands ſlope, or gleams the yellow grain,
Or flocks unnumber'd whiten all the plain;
Or trac'd the limits of th' horizon blue,
Or circling hills, that fly before the view;
Such be your model: let your talents give
Theſe mingled beauties through your ſong to live." P. 95.

It muſt undoubtedly be ſeen, from theſe ſpecimens, that this tranſlation is a ſpirited and meritorious work*, and ſuch as the Engliſh reader will peruſe with pleaſure and advantage. We doubt not, therefore, that Mr. Maunde will receive the advantage he deſerves from his labour, and will be encouraged to proceed to other efforts of tranſlated or original poetry. The Poem is dedicated, with an appropriate compliment, to Sir J. B. Burges.

* For the reaſons ſtated in the beginning, we ſeek not to mark blemiſhes; but we cannot fail to expreſs a wiſh, that the tranſlator had made ſome enquiries about the quantity of the middle ſyllable in *Lycŏris*, before he hitched it into ſeveral of his verſes as *Lycōris*. Virgil was at hand, to direct him.

ART. III. *Posthumous Works of Madame Roland.* Johnson. 1801.

THE French editor of the above work, M. de Champagneux, begins his preliminary discourse with the following words:

"The most unpardonable crime, that was committed during the reign of terror, is, most certainly, the murder of Madame Roland; I consider it less in the light of its extreme iniquity, than in that of the loss which France has sustained."

Surely this is saying too much; we are very ready to bear testimony to the barbarous treatment which Madame Roland experienced, as well as to the firm and dignified manner in which she supported her persecutions and death; but in considering the long list of victims, that were at the same period so unjustly slaughtered, and the very distinguished names that appear upon it, we can by no means subscribe to the above passage. Still less are we disposed to concur in opinion with M. Champagneux, on the score of Madame Roland's merits or modesty as a writer; both of which qualities, according to his assertion, she possessed in an eminent degree. The French writers have been always blamed for their egotism and self-importance; but, we may venture to say, that none ever carried either one or the other so far, as Madame Roland did in her first publication. Mr. C. tells us, that a few days before her execution, she thus expressed herself:

"If Fate had allowed me to live, I believe I should have been ambitious of only one thing; and that would have been, to write the annals of the present age, and to become the Macaulay of my country; I have, in my confinement, conceived a real fondness for Tacitus, and cannot go to sleep till I have read a passage of his work. It seems to me that we see things in the same light; and that in time, and with a subject equally rich, it would not have been impossible for me to imitate his style."

Does Mr. C. call this modesty? But to proceed. Mr. C. in quoting this passage, observes:

"Let any person read attentively the works which we now give to the public, and he will be convinced that no one could so justly aspire to be the Tacitus of her age as Madame Roland," &c.

In compliance with Mr. C.'s injunction, we *have* attentively examined the above-mentioned work, without being convinced of the truth of his observation. The degree of affinity, which Mr. C. bears to the surviving daughter of Madame

dame Roland, and his admiration of her conduct, and pity for her misfortunes as a woman, have made him blind to her faults as a writer. The work before us is compoſed of philoſophical and literary eſſays, and her travels; if ſo, they may be called to London and Switzerland. Mr. C. tells us, that the former were written at the early age of eighteen, and not meant for publication. Why then did he publiſh them? He certainly would have ſhown more reſpect to the memory and reputation of their author, in ſuppreſſing ſuch girliſh effuſions, than in ſending them to be laughed at in the world. The more we examine them, the more are we convinced, that when perſons of lively talents, without much learning, enter upon metaphyſical diſcuſſions, they are apt, like Madame Roland, to loſe the clue which ſhould guide them, and plunge themſelves into contradictions, incoherence of ideas, and falſe applications.

In the firſt page of this work, Madame Roland, after ſome reflections on the paſſion of melancholy, and obſerving that few perſons are really acquainted with it, expreſſes herſelf thus:

"The ſweet melancholy that I defend is never ſad; it is only a modification of pleaſure, from which it borrows all its charms. Like thoſe gilded clouds embelliſhed by a ſetting ſun, the light vapours of melancholy intercept the rays of pleaſure, and preſent it under a new and agreeable aſpect. It is a delicious balm for the wounds of the heart; it is a ſalutary allay to the vivacity of joy; attempered by it, that paſſion is rendered more impreſſive and more laſting."

That there is a certain kind of pleaſing penſiveneſs, that modifies our pleaſure, and ſoftens the vivacity of joy, every perſon knows, becauſe every perſon has felt it. But we are at a loſs to diſcover what Madame R. means by her obſervation, that melancholy is never ſad, or that its vapours intercept the rays of pleaſure, and then preſent it under a new and agreeable aſpect. Is there not, in the above paſſage, a contradiction of terms? Or does ſhe mean to ſay, that it is impoſſible to be long happy without being melancholy, or joyful without being ſad? A few pages onwards, however, we find that Madame R. deſcribes the effect of this paſſion in a very different manner.

"I ſat down on the thick graſs; the perfume of the flowers imparted to my ſenſes a ſweet ebriety, and opened my ſoul to voluptuouſneſs; my imagination, tenderly moved, wandered agreeably over the delicate beauties, which theſe charming productions of ſpring offered to my view. Led by degrees from theſe ſenſations, with which I had employed myſelf in the morning, I repaſſed them in my mind; a *touch of melancholy gave them a new tint, and I perceived that I was on the point of becoming a miſanthrope.*"

How

How are we to reconcile theſe contradictions? In the firſt inſtance ſhe aſſures us, that melancholy renders the heart more feelingly open, and gives a more temperate caſt to our ſenſations. Here, however, in the midſt of agreeable and voluptuous impreſſions, it ſuddenly becomes diſcontented, moroſe, and miſanthropic. We may here then coincide with Madame R.'s obſervations, that few perſons are acquainted with this ſpecies of melancholy.

In a ſubſequent chapter, compoſed of ſome rambling reflections on the gloomy appearance of winter, we find the following remarkable paſſage:

"To theſe ſweet and *profound* reflections am I led by a rigorous ſeaſon, the impreſſions of which, favourable to the ſerioufneſs of reaſon, remain void with reſpect to the imagination. Time, whoſe heavy pace ſeems to quicken at preſent only to introduce ſhadows, in regard to me, glides away without care; I place myſelf on his wings, to paſs the melancholy moments; and, in a fortunate route, I do no more than follow his ſteps."

Either we do not underſtand this paſſage, or we may gather from it, that with Madame R. melancholy hours paſſed more rapidly, than thoſe which were happy or fortunate. We are ſorry that ſhe does not live to receive our congratulations upon an advantage, which, we believe, was never granted to any other human being. But to proceed.

"Now his icy ſceptre holds under his laws the enchained rivulets; the hoary froſts, treaſured on his knit brows, put to flight the nymphs of the groves;" (Quere, who are the nymphs of the groves?) "and pleaſures, terrified, run to their friends to implore an aſylum. Some," (ſome what? pleaſures? be it ſo) having hopes in Philoſophy, have choſen her for a refuge, and even for a miſtreſs; then taking her mantle, they came to my houſe to join in ſtudy, liſten to reaſon, and play with her; but when Nature, more beautiful and more adorned in her flowery plains ſhall recal their troop, it will be Reaſon that will go to ſeek them."

Is this poetry or proſe run mad? Theſe pleaſures, frightened away by the coldneſs of the weather, take Philoſophy for their miſtreſs, and, after borrowing her clothes, come to Madame Roland's ſtudy to play with Reaſon; but as ſoon as the ſeaſon becomes warmer, they return again to the fields, and Reaſon in her turn comes to play with them. Do you really think, Mr. Champagneux, that Tacitus would have written ſo, or that a woman, writing like Madame R. ought to aſpire to the honour of imitating him?

As we advance in the peruſal of this curious publication, we find increaſing inconſiſtence and abſurdity. Nor is this to be wondered at, after what Madame Roland herſelf ſays at the commencement of other *melancholy* reflections.

"I take

"I take up my pen without knowing why; I have no projects, no ideas, except a few trifling gleams, which affect me not sufficiently for me to muster courage to commit them to paper; but I am tired of sitting methodically to my needle; I cannot walk, neither can I sing; necessity, with her iron chain, confines me to my cage; the feeling of constraint, which she makes me experience, repels at this moment the fondness that naturally inclines me to music; and then to sing when alone, and without any object in view, what a foolish thing!"

Very foolish indeed! almost as much so as to sit down to *write* without any object in view. Madame R. tells truth at least.

As profound reflections cannot well be made amidst the noise and tumult of society, we are not surprised at finding Madame Roland in a wood, and again giving way to melancholy sensations. No place could be fitter for this than the wood of Vincennes. Here then we discover her, at the early age of twenty-three, inveighing against the ingratitude of mankind, and the miseries attached to life. She already begins to be weary of existence, and affirms, that she would give it up not only with indifference, but without pain. One would imagine that here was sorrow enough for any reasonable being. Alas! no; Madame R. was unconscionable in her demands, as the following invocation will testify.

"Thou, whom all animated beings avoid and abhor, O Grief! I invoke thee with loud cries; return to stimulate my powers, and exalt my courage; I prefer thy torments to the death of apathy; I feel thy penetrating poison kindle in my bosom and ferment in my veins; it overflows, surrounds, and presses my heart. Inquietude and gloomy care, error and injustice, have anew prepared the shaft with which thou piercest me!"

The confusion of ideas in the above passage is somewhat remarkable. In the first place, Grief is to be a stimulus; in the next line it is converted into a poison, and soon after into a number of shafts, pointed by injustice, inquietude, &c.

The above extracts will probably be sufficient to give the reader some idea of the work in question. It would be almost an endless task to cite the absurdities we have met with. The specimens we have given are, we trust, no bad sample. The best chapter is certainly that which treats of the opinions and behaviour of Socrates; and for this we have to thank Plato and Xenophon, and not Madame Roland. She does not suffer her own reflections to interfere with them, and there she does right. So much for Madame R.'s philosophical essays.

We shall now proceed to take a cursory view of her travels. They begin with an excursion from a village in France, called

Soucis, to the town of Eſtampes. Her account of this journey is uſhered in by ſix pages of reflections; and for what, good reader? Merely to inform us, that in company with her couſin, Madame Trude, ſhe diſguiſed herſelf as a country girl, in order that ſhe might be able to run about the town by herſelf, inſtead of being moped up for three hours with perſons that ſhe had never before ſeen; and thus ſhe commences her hiſtory of the journey.

"The ſtill and ſerene ſky as yet ſhewed, towards the eaſt, only an orange colour ſhade; the wakeful lark ſoared ſtraining her tuneful throat; the humid plants exhaled an enchanting perfume; preſently the horizon ſeemed to be in flames; the ſhining luminary burſt forth like a blazing fire, his brilliant face roſe, and his growing rays coloured the pearly drops of dew, ſpread on the opening calyx of the flowers."

The above *ſtilted* deſcription, one would conclude could only ſerve to precede the appearance of ſome triumphant hero, or palfried princeſs, inſtead of Madame Roland, mounted on an aſs, and dreſt like a peaſant. Riſum teneatis, amici! The reſult of this doughty expedition is equally intereſting. Madame R. walked about the ſtreets of Eſtampes, with one arm a-kimbo, and the other ſwinging by her ſide, till ſhe worked herſelf into a violent perſpiration. She was then admitted into the kitchen, and had the honour of dining with Dame Julie, who, in the courſe of five minutes, by dint of goſſiping, laid her aſleep.

M. de Champagneux, in his note on this production, ſpeaks of the graceful details that it contains! We cannot do otherwiſe than applaud him for his penetration. Madame R. concludes her account with the ſenſations that ſhe experienced on her return to Paris.

"The air of Paris ſuffocates me; yeſterday I experienced the uneaſy ſenſations that I had left behind me on ſetting off; friendſhip reſtores me to the full enjoyment of health; friendſhip is my ſaviour, my ſupport, my delight, my joy, my all, ſince it is one, with virtue itſelf."

Friendſhip has certainly been all theſe to many; but we never before knew that friendſhip had the property of purifying the atmoſphere. If Madame R.'s words do not ſignify this, ſhe ought to have written more diſtinctly.

Her excurſion to England, and tour through Switzerland, form the moſt unexceptionable part of this volume. If there is not much to praiſe, there is at the ſame time not much to blame. Nothing ſeems to have been aimed at, but a mere journal-like ſtatement of what ſhe ſaw or remarked; conſequently it is but ſuperficial. Her obſervations on the country

and people of England and Switzerland are by no means new, though ſometimes juſt and well-founded, and generally favourable. We ſhall therefore wave any remarks on this ſcore, for where there is no pretenſion, it would be in ſome degree unfair to criticize. The anecdotes, however, which ſhe gives of Lavater, do not ſeem altogether original; at leaſt one of them is certainly not totally confined to him. The Abbé de Liſle, in his notes to L'homme des Champs, tells a ſimilar one of Juſſieu, the celebrated naturaliſt, who, when ſome of his ſcholars intended to deceive him with the fragments of many heterogeneous plants, which they had joined together in a very ſpecious manner, at the firſt glance detected the impoſition, and pointed out the particular parts, of which the whole had been compoſed.

We have now to notice the ſtyle of the tranſlation; where the original was bad, what could be expected from the tranſlated copy? There are, however, here and there ſome Galliciſms, which might have been avoided. But in our admiration of the tranſlator's patience and pity for the taſk which he impoſed upon himſelf, we ſhall drop the ſubject. Had his faults been more numerous, he would ſtill have been excuſable.

ART. IV. *A Treatiſe of the relative Rights and Duties of Belligerent and Neutral Powers in Maritime Affairs: in which the Principles of armed Neutralities, and the Opinions of Hubner and Schlegel, are fully diſcuſſed. By Robert Ward, Eſq. Barriſter at Law, Author of the Inquiry into the Hiſtory and Foundation of the Law of Nations in Europe to the Age of Grotius.* 8vo. 172 pp. 5s. Butterworth. 1801.

HAVING ſo recently and ſo fully ſtated the arguments of Profeſſor Schlegel on this ſubject*, with the able anſwers of Dr. Croke, and the diſpute between the principal powers concerned having ſince been brought to a concluſion, a particular examination of the Treatiſe before us is rendered the leſs neceſſary; ſince the writer unavoidably enforces nearly the ſame reaſonings, and expoſes the ſame miſrepreſentations which have already been diſcuſſed.

In a perſpicuous and ſenſible Introduction, Mr. W. ſets forth the claims of the northern powers, as brought forward

---

* See Brit. Crit. for July, 1801, pp. 67 and 71.

in the year 1780, on the occaſion of the well-known treaty called "the armed neutrality." Theſe pretenſions he divides into four principal articles. The firſt, which is an aſſertion of the right which neutral ſhips ought to enjoy, "of navigating from port to port, and on the coaſts of nations at war," cannot, as a general principle, be denied. In the ſecond article, which declares, "that the effects of the ſaid warring powers ſhall be free in all neutral veſſels," except contraband merchandize, lies the chief point of the controverſy. This queſtion Mr. Ward undertakes to examine, reſerving the other propoſitions, which have been adduced on this occaſion, for a ſeparate diſcuſſion. In this propoſition, he includes the corollary from it, "that neutrals have a right to coaſt from port to port, and to trade from colony to colony, and from the colonies to the mother country, of belligerents, without being liable to ſearch or detention, except for contraband of war." He conſiders the ſubject, firſt, "as to the reaſoning drawn from mere common ſenſe, and the principles of general equity;" ſecondly, "as to the reaſoning drawn from authority and cuſtom;" thirdly, "as it may be collected from treaties." Each of theſe conſiderations is diſcuſſed in a ſeparate ſection of the work.

In the firſt of theſe, the writer begins by clearing the queſtion from the myſtery in which it has been (we have no doubt deſignedly) involved; he ſtates it to be,

"not whether the belligerent has a right to interfere with the neutral, but merely whether he cannot prevent the neutral from interfering with him? In other words, whether when the former extends his trade, not *with* but *for* a belligerent, not only purchaſes what is wanting for his own conſumption, or ſells his uſual peace-ſupply of articles, but ſells to him articles which may be eaſily converted into the means of annoyance, or even turns *carrier* for his friend, who uſes the ſurplus ſtrength which is thus afforded him againſt his opponent; whether in ſuch caſe the other belligerent has no reaſon to be offended, and to reclaim thoſe rights which the pretended neutral is diſpoſed to deny him?"

Upon this ſtate of the caſe, Mr. Ward purſues the argument with ingenuity and ſucceſs, though perhaps more at length than was neceſſary, to clear away the miſrepreſentations of his adverſaries.

"It is not true," he obſerves, "becauſe the rights of commerce are founded in Nature, becauſe the ſea is free to all, and becauſe men have a right to profit of their induſtry, that theſe rights are to extend to ſuch an unqualified height, as never to be modified on any occaſion, and even ſo as to encounter and defeat the rights of others. Let us rather liſten to the rational and liberal Vattel, who, ſpeaking of the illegality of contraband.

traband, and at the ſame time of the rights of trade, ſays, "the nations who renounce it in war ſuffer, it is true, but ſuffer from neceſſity: the Belligerent does not oppoſe their rights, but ſimply aſſerts his own; and if the two rights are incompatible, it is the effect alone of *inevitable neceſſity*." After all, then, this is a common caſe, met with under every order of ſociety, beyond the control of man, as he is, and founded in the nature of things. It cannot be illuſtrated better than by directing our attention to a celebrated maxim of our municipal law: "*Cujus eſt ſolum ejus eſt uſque ad cœlum*" is, for example, founded in very true principles of juſtice; but as it is palpable how eaſily, if carried to its utmoſt extent, it might work the greateſt injuſtice, it is modified and rendered perfect by the addition of that other part of it, "*ita ut alienum non lædat.*" P. 7.

"In granting, therefore, the fair and reaſonable enjoyment of their privileges to Neutral Nations, there muſt always be added the fair and reaſonable caution, that they uſe them ſo as not to hurt the Belligerent; and that I may not ſeem to entrench myſelf in generals 'ubi ſæpe verſatur error,' I would add, that they have certainly no right to uſe them in any one, the ſmalleſt degree of proportion, *more* than they did in times of peace, nor even in ſo great a degree, if ſuch augmented, or ordinary uſe of them bears immediate miſchief to either Belligerent.

"For example, they may increaſe their purchaſes to any amount in the Belligerent countries, provided their own conſumption require it, and provided they remain domiciled in their own country. But if they perſiſt in carrying, much more, if they extend their faculty of carrying for the Belligerent, where the latter was in the habit of carrying before; and if, in conſequence, he is enabled to come to the battle, and to ſtand the ſhock of war with augmented ſtrength, which he never would, nor could have poſſeſſed without it, I ſee little or no difference between this and an actual loan of military aſſiſtance. All the diſtinction is, that he ſubſtitutes his own people in the place of taking foreigners; for every man, which the Neutral lends to his trade, enables him to furniſh a man to his own hoſtile fleets. In other words, it enables him to meet his enemy with undiminiſhed forces, and yet preſerve entire his ſources of revenue; when, if it was not for this conduct of the Neutral, either the forces or the revenue of the Belligerent muſt inevitably be diminiſhed!" P. 8.

The remainder of this ſection conſiſts of clear and ſatisfactory anſwers to the reaſonings (or rather the ſophiſms) of Hubner and Schlegel. The definition of neutrality by the former, and his ſtatement of its duties, are juſtly applied againſt the doctrines he has laboured to eſtabliſh, and ſhown to be directly adverſe to the carrying trade claimed by the northern powers. The ſpecious argument, that the neutral does not depart from that character while he is ready to afford aſſiſtance to both parties, is properly anſwered by the remark, that the complaint of the belligerent "is not ſo much of a preference ſhown, as of an injury done; that, at the time of the act complained of, the

the aſſiſtance is not wanted by the ſuperior;" and, that "if this were ſo, it would hold equally good, if the indirect aſſiſtance complained of was extended to a more direct interpoſition; in the caſe, for inſtance, of actual military aid."

Mr. W. alſo juſtly remarks, that "if this right of navigation is really ſo ſacred and ſo extenſive, that we are quietly to ſee our enemy's trade (the fund and ſinews of maritime war) carried on under our eyes, paſs, as it were, through our hands, and be lodged perhaps for a time in our very ports," no reaſon can be aſſigned "why it ſhould not extend to contraband, provided there is no treaty. If," ſays he, "the claim is ſo ſacred a privilege that no circumſtances can modify it, if it is founded upon the abſolute freedom of the ſea, and the intire want of dominion" in the Belligerent, "if I cannot take a bale of enemy's goods from a neutral ſhip, merely becauſe ſhe has a right to traverſe the ſea, where I have no authority, as little authority have I to ſtop and ſeize her, becauſe ſhe is loaded with cannon for the uſe of my enemy. Either then," he contends, "the reaſon of the principle in queſtion is falſe, or contraband of war (which Hubner admits is always ſeizable) muſt paſs free." He purſues the ſame train of reaſoning as to a blockaded port; which, as he obſerves, is "another inſtance of conflicting rights, which never can be enjoyed by both claimants together." He adds a caſe, in which a neutral unavoidably ſuffers ſome inconvenience, namely, where his property is taken on board the ſhip of a Belligerent; and yet the party who ſeizes the ſhip is juſtified. The contemptible ſophiſm of Hubner and Schlegel, that a "neutral ſhip is to all intents and purpoſes to be conſidered as neutral territory," is very fully expoſed and refuted; and the ſection concludes with a reply to Schlegel's obſervation, that "neutral rights are more reſpected in a continental than a maritime war." Mr. W. in anſwer, ſhows that "the obſervation is falſe in point of fact, but that, if true, it would not bear the concluſion built upon it."

In the next diviſion of this Treatiſe, the author reaſons from authority and cuſtom, and of courſe begins with the celebrated code of maritime law called *Conſolato Del Mare*, the terms of which he cites; and they are expreſs, that the property of enemies may be ſeized on board a neutral veſſel. This authority he ſupports by thoſe of Grotius, Bynkerſhoch, and Heineccius; and he goes into ample hiſtorical details, which prove that this rule of the Conſolato has never been altered by any general agreement of maritime nations; that it has been generally enforced and admitted; and that the only direct oppoſition to it by any power previouſly to the armed

neutrality

neutrality in 1780 (namely, that by the King of Pruſſia) was abandoned, and the right claimed by Great Britain tacitly allowed. A variety of obſervations on the arguments of Hubner and Schlegel are here introduced. They are too prolix, and not always neceſſary, but for the moſt part juſt; eſpecially where the author reprehends them for conſidering particular treaties as forming the law of nations, and uniformly ſtyling it the *conventional* law; whereas, treaties can only bind thoſe ſtates who are the contracting parties.

The third, and laſt ſection, examines the queſtion "as it depends upon treaties;" and here it cannot be expected that we ſhould follow the learned author through the detail into which his ſubject naturally leads him. Suffice it to ſtate the reſult; which is, "that the treaties which introduce the new maxim, from 1642 to 1715, amount to twelve; that thoſe which ſtipulate either different or contrary conditions, are ſeven; and there are thirty-one which make no mention of the rule one way or the other." Theſe laſt, the author contends, "bottom themſelves upon the old law, which the countries making them had never relaxed, except by expreſs convention;" but he properly inſiſts that the private treaties, had they been more numerous on the ſide of the neutral claims, could not have operated to repeal the general law, or furniſhed a criterion to decide this important queſtion. The concluding part of the Treatiſe contains ſevere, but juſt, reflections on the ſhameleſs inconſiſtency and bad faith of the Northern Powers, who have alternately enforced and abandoned the rule in queſtion, nay ſometimes enforced the oppoſite doctrine, juſt as it ſuited their temporary views of intereſt or ambition.

A diſcuſſion of the other propoſitions inſiſted upon by the Northern States, is promiſed in a future publication. In that caſe we would recommend to the learned author more brevity in his expoſitions, more ſelection in his arguments, and more poliſh in his language. Yet we can with truth applaud his diligence, extenſive information, and ſoundneſs of argument, as well as the patriotic ſpirit which pervades his work.

ART. V. *Mrs. Weſt's Letters to a young Man.*

(Continued from p. 259.)

THE ſecond volume of this uſeful work opens with the ſeventh Letter; which contains very judicious ſtrictures on the Socinian ſcheme of ſubjugating divine Revelation to human

human reaſon. It alſo gives an excellent defence of the genuineneſs of our preſent copies of the Scriptures. Many of the arguments are borrowed from the champions of our faith; but among ſeveral original remarks, we noticed the following illuſtrations.

"Let me produce two inſtances, as explanatory of the difficulty (I ſhould ſay the impoſſibility) of altering whatever has obtained great publicity. If it were eaſy to eradicate what we diſlike in Scripture, and to ſubſtitute what ſupports our own opinions, why did not the prohibitions of image-worſhip, the command to adminiſter the ſacrament in both kinds to *all* the diſciples, and above all, the prophecies relating to the uſurpations of the Papacy, diſappear from the ſacred canon, while the Church of Rome had it, at leaſt in the weſtern empire, *excluſively* in her cuſtody? And why did not the Proteſtants, on their recovering poſſeſſion of it, find ſome interpolated texts, which enjoined the ſale of indulgences, the doctrine of pilgrimages, penances, and all her other fopperies? The principles of this church juſtified, or rather inculcated, the practice of pious frauds, which tended to ſupport her own authority; and ſhe had an opportunity, which the primitive church could not poſſeſs, of falſifying the ſcriptures; for holy writ, inſtead of being read, ſtudied, and appealed to, remained in the envelope of a learned language, which was underſtood but by few even of the clergy, and was wholly unintelligible to the common people. Here was every chance that the corruption would have remained undiſcovered; and nothing can be more diſſimilar than the ſtate of Chriſtian knowledge in this period, and in that preceding the converſion of Conſtantine. Yet the ſacred volume eſcaped uncontaminated by its corrupt guardians; and the reformers had only to appeal to it, and to reſtore it to general uſe, to overthrow all that maſs of abſurdity which had been founded on oral tradition, or on apocryphal writings. Peter, as Dean Swift terms the church of Rome, did not alter his father's will, he only locked it up in a ſtrong box, and forged a codicil.

"Let us conſider, whether it would be poſſible in theſe days to make ſeveral hundred alterations in any popular work, a play of Shakeſpeare for inſtance; (I do not mean mere verbal changes, but ſuch as would affect the plot and character) and to perſuade the public, not that theſe changes were made on the authority of ſome unpubliſhed manuſcript which had received the author's laſt corrections, but that all copies actually were, and always had been, ſimilar to the new edition. At whatever period theſe ſuppoſed alterations of the New Teſtament took place, ſuch impudent nonſenſical aſſertions muſt have impoſed on the *bodily organs* as well as the *rational faculties* of Chriſtians. I hope this compariſon is not indecorous; I am aware that it is very inadequate. Our national veneration for our admired bard, and the care with which critics guard his page from ſpurious inſertions, cannot be compared with the zeal, attachment, and vigilance, which the Chriſtians *anciently* felt for their ſacred charter of immortality. Nor can the number of our copies of our favourite author, bear any reſemblance to the infinite multitude of tranſcripts of holy writ,

writ, which were diffuſed among all nations. In the ſecond century "the goſpel was preached from Gades to the Ganges," and from a circumſtance, which attended the perſecutions of Chriſtians, there is reaſon to conclude that almoſt *every* family poſſeſſed *one* copy of the New Teſtament." Vol. ii, p. 73.

The eighth and ninth Letters are devoted to a review of the Thirty-nine Articles of the Church of England. The author evidently aims at *condenſing* the explanations which have been given of them, and ſhe treads this hallowed ground with viſible apprehenſion. The Ninth and Seventeenth Articles appear to us to contain the moſt of *original* remark, and in that view we recommend them to our readers, as favourable ſpecimens of Mrs. Weſt's theological knowledge. They are too long for inſertion; but we will ſelect a ſhort paſſage from her remarks on the Thirteenth Article, "*Of Works before Juſtification*," being deſirous of commending the manner in which a knowledge of the abſtruſe doctrines of our religion is ſhown to influence moral conduct.

"I need not tell you, that juſtification in this Article, has not the *leaſt* affinity to the call or converſion, to which many pretend. All baptized perſons are in that *firſt* ſtate of ſalvation which conſiſts in being called to Chriſtianity. Who will be in the *ſecond* ſtate, or partakers of heavenly happineſs, none on earth can determine. Be not, therefore, perplexed at being queſtioned reſpecting the time of your being converted, regenerated, or called. Such terms, though highly proper for the early times of our religion, when Jews and Pagans were flocking into the church, cannot properly be applied to the children of Chriſtian parents, who early received regular inſtruction. Nor is there any reaſon for ſuppoſing, that a life of ſin muſt *precede* a life of grace. "Remember your Creator in the days of your youth," before vicious habits are formed; for, believe me, innocence is eaſier, more comfortable, and more acceptable to God, than contrition for *enormous* ſins. When you hear people ſpeak of their crimes, as a ſort of preparation for a new life; when they talk of their experiences, and rank themſelves among the elect; pity their weakneſs, if you think them ſincere; if you know them to be hypocrites, deſpiſe them." P. 155.

The opening of the ninth Letter inforces the neceſſity of general attention to this bond of common communion, the Thirty-nine Articles, and ſhows the nature of the oppoſition, which is carried on againſt this valuable barrier to infidelity and error; but we chooſe to ſelect the eulogium with which this Letter concludes; as it is a more energetic repetition of the ſame truth.

"We have now examined the doctrines of our national church. My veneration for her opinions may, perhaps, be increaſed by the ſerious attention that I have beſtowed upon theſe ſubjects; but I do not fear

fear incurring the cenſure of blind partiality when I affirm, that ſhe is always moderate, rational, and ſcriptural; without uncharitableneſs and without inconſiſtency. Perceiving in her the eſſentials of a true church, I might addreſs her as the diſciples did our Lord, "Where elſe ſhall I go? thou haſt the words of eternal life."

"Her articles of communion are not dry abſtruſe diſcuſſions, only attractive to theological diſputants. Whoever is in danger of being aſſaulted by "the evil principle of unbelief," will find in them a well-arranged perſpicuous ſummary of Chriſtian doctrines. The ſtudy of them might improve the ſuavity of a gentleman, and give a nobler impulſe to the polite erudition of a ſcholar. A little candour, a little patience, and a little humility, are the only qualifications that are neceſſary to render every perſon, who is not extremely ignorant indeed, acquainted with the diſtinguiſhing tenets of our church. Such knowledge was formerly eſteemed an eſſential part of education; and it is to the prevalence of that peſtilential tenet which, while it affects great regard to religion, preſumes to oppoſe the word of God, by maintaining that forms of faith are unimportant;—it is to this moſt alarming doctrine, I ſay, and to the criminal, though faſhionable, negligence of parents and inſtructors, that infidelity and indifference are indebted for their rapid progreſs. Scarcely has one poiſon iſſued from the ſchool of falſe philoſophy, for which the articles and doctrines of our church have not provided an antidote.

"As the moſt important moral concluſions may be derived from thoſe tenets, which firſt apply to the underſtanding, ſhall we pretend to value virtuous conduct, and yet deſpiſe thoſe ſalutary principles, which would found that virtue on a firm ſteady baſis? The enthuſiaſt may talk of ſaving faith, and the deiſt of ſaving morality. We know that the former, without the latter, is dead; and that the moſt ſplendid moral goodneſs, without religion, is at beſt like the apples of Sodom, fair to the eye, and rotten at the core." P. 242.

In the two following Letters, religion is conſidered as a rule of life, which influences the heart and conduct of her ſincere votaries. The errors of thoſe, who attribute much efficacy to running from ſermon to ſermon, while they neglect the edification of their houſehold, by leaving their family to violate the ſabbath, are enlarged upon, and the duty attending the pariſh church ſtrongly enforced. Religion is then ſhown to be truly great, and truly lovely: genuine patriotiſm, generous courage, and ardent faithful friendſhip, are proved to be compatible with the doctrines and the example of our bleſſed Lord and his holy Apoſtles. We muſt give the paragraph, which concludes this diſcuſſion.

"So far is our religion from being inconſiſtent with the feelings of true heroiſm, genuine patriotiſm, and ſincere friendſhip, that, if we wiſh to deſcribe thoſe qualities in full perfection, we muſt found them on thoſe ſuper-human motives which Chriſtianity ſupplies, to make what was amiable and pleaſing, eſtimable and ſolid. The mere moral man, who is called to a painful exerciſe of any of the above properties,

ties, soon becomes disgusted with the caprice and ingratitude of the world, and he pleads them as excuses for retreating from his arduous post. The Christian well knows the weakness and folly of the common nature in which he shares. He is neither surprized nor discouraged that his designs are mistaken, and his good, evil spoken of. He knows that revenge is strictly forbidden, and that misanthropy is hostile to the genius of his religion. He has received a command not "to be weary in well-doing," and he looks to a recompence which man cannot bestow.

"Let us suppose that success crowns "the hero's or the patriot's toils." The moral man receives it as the natural consequence of his own address, talents, and exertion; the Christian welcomes it as the gift of God. May not the effect of these different dispositions be thus briefly characterized? "Knowledge puffeth up, but charity edifieth." No wonder that all enlightened statesmen should agree in allowing the utility of religion considered merely in a political light, since it operates as a curb in prosperity, a support in adversity, and a sure steady rule to preserve consistency and general regularity of conduct.

"In extolling the virtues of patience, meekness, placability, and humility, which our Lord so powerfully inculcated both by precept and example, some have gone so far as to insinuate, that he meant to enforce them at the expence of vigour, firmness, resolution, and activity. But he was no ordinary instructor, who doubted where to draw the line between vice and virtue. He was no rash enthusiast, who sought to build up his own system of morals at the expence of those preceding deductions which were really estimable. He knew that man, though born to suffer, was also born to act; and he never designed that those passive qualities which promote peace and good-will, should supersede the active energies, when the interests of mankind required that the latter should take the lead to support the feeble, or to defend the oppressed. Are not power, justice, activity, and invariableness, faculties, which the scriptures attribute not only to the most estimable of men, but to the all-perfect source of our existence? Were they not all exemplified in the life of Jesus? And did not his apostles, martyrs, and confessors, give the most astonishing and unparalleled proofs of them, when they engaged in the noblest design that ever exercised the powers of man, that of reforming an idolatrous corrupted world, and bringing it back to the knowledge of the true God? And whenever we embark on any virtuous and laudable design, with a sincere intention of doing our duty, are not perseverance, fortitude, and activity necessary to our success? Or rather, let me ask, could any public or private enterprize be brought to a happy termination without them?" P. 315.

With two short passages, which possess considerable brilliancy, we shall close our review of this second volume. The first is this.

"If there be a vice which the law of Christ *especially* condemns, that vice is selfishness. It pursues us through all our strong-holds; and

and in whatever ſhape the Proteus appears, it reſtrains its baneful efforts. Be it indolence, a poſitive command enjoins us to get our own living; and the apoſtolical example ſeconds the precept of "he that will not work neither let him eat." Be it covetouſneſs; we are not only told of the periſhable nature of worldly poſſeſſions, but are aſſured that a ſordid attachment to them will exclude us from the poſſeſſion of the kingdom of God. Be it ſenſual indulgence; the vail is removed from the world to come; and Dives (who allowed himſelf every gratification, while he neglected to relieve the extreme neceſſities of his fellow-creatures) appears, requeſting that the beggar Lazarus might bring a drop of water to cool his parched tongue. Extend your enquiries to revenge, oppreſſion, cruelty, and every other expreſſion of this contaminating principle; and you will find it every where condemned, and every where counteracted, by inculcating the ſpirit of univerſal good-will to all mankind." P. 381.

The other paſſage is as follows:

"Of what do you hear men moſt commonly complain? Is it of accidental loſſes, of the preſſure of bodily diſeaſe; or is it of the ingratitude, perfidy, folly, extravagance, unkindneſs, malevolence, or prejudices of their fellow-creatures? I am convinced that, if your recollection is accurate, you will find that the ills which man is ſubject to, either from the wrongs and miſtakes of his "fellow man," or from his own folly, raſhneſs, or guilt, infinitely outweigh, not only that part of "the penalty of Adam which relates to the ſeaſon's difference," but even the introduction of the king of terrors, and all his ghaſtly train of diſeaſes and miſery, into this world.

"The calculation will be infinitely in favour of my opinion, if we look a little deeper, and conſider that "the wages of ſin is death." Not only eternal death, in the ſenſe of ſcripture, but temporal death, prematurely haſtened by the inroads which ſeveral vices make in the human frame. Examples are not wanting of the violent indulgence of hatred, anger, or revenge, bringing on epilepſy, palſy, or apoplexy; and if, ſtimulated by *ſuch* paſſions, two men meet in a private quarrel, the perſonal hurt which either of them receives cannot be aſcribed to any defect or unavoidable injury of the organs of nature, but to ſin, which is in every ſenſe the "*mother* of death." You cannot walk the ſtreets without ſeeing ſome pale ſpectre creeping ſlowly along, whoſe warrant of *early* diſſolution has been ſigned by Inebriety. The bloated cripple, nailed to his chair, raves at his hereditary diſeaſe and plethoric conſtitution; but he has generally more reaſon to aſcribe his pangs to gluttony. Indolent Indulgence lolls upon her couch, regardleſs of the impending lethargy which will ſoon totally deprive her of thoſe faculties, which ſhe voluntarily ſuſpends. Diſſipation protracts the long exhauſting vigils of inceſſant feſtivity, at the certain hazard of "pinching atrophy," and all the long train of hectic diſeaſes. I will not ſuggeſt to your imagination the more loathſome vices, whoſe victims endure ſeverer torments than thoſe which procured the martyrs their crowns of eternal glory. And why endure? Alas! for a momentary gratification, they purchaſe ſhame, remorſe, diſgrace, and miſery

miſery in this world; perhaps alſo the loſs of fortune and of friends; but in the world to come, moſt *aſſuredly* that "wrath of God," which is *expreſsly* and *repeatedly* denounced againſt every ſpecies of uncleanneſs." P. 386.

(To be concluded in our next.)

ART. VI. *The Letters of Fabius to the Right Hon. William Pitt, on his propoſed Abolition of the Teſt, in Favour of the Roman Catholics in Ireland. With an Appendix, containing Mr. Pitt's Speech in the Debate of* 1790. 8vo. 71 pp. 2s. Cobbet and Morgan. 1801.

WE have read theſe excellent Letters with the more ſatisfaction, becauſe they are addreſſed to a man, who, in our opinion, and evidently in that of Fabius alſo, is of all others the moſt likely to give a due conſideration to ſound arguments, and to regulate his conduct upon his conviction. To our apprehenſion, nothing can be more completely juſt, and indeed invincibly ſtrong, than the arguments contained in this tract; which have alſo the advantage of being preſented to the reader with great ſkill in arrangement, and in language at once clear and elegant. The writer profeſſes, and manifeſtly feels, for the Right Hon. perſon whom he addreſſes, the higheſt eſteem and reſpect; and he argues with him as having, from ſome accidental cauſe, imperfectly examined the great queſtion here agitated; but as willing, and even deſirous, to have the truth exhibited to him in its proper light. Partaking theſe ſentiments, and holding the ſame opinion, with reſpect to the perſonage to whom theſe arguments are urged, we are happy to be thus enabled to give the whole force of the writer's proofs and reaſonings, without any ſuſpicion of diſreſpect towards one to whom this empire owes perhaps, on the whole, more obligation than to any ſingle perſon, to whoſe hands the adminiſtration of the government has ever been confided by a ſovereign.

We ſometimes regret the delay, unavoidable or caſual, which poſtpones our notice of a work. In the preſent inſtance, we rejoice much that the Letters of Fabius are to be called into new obſervation, in our pages, at a moment when the return of peace, amidſt the bleſſings which it promiſes, may reaſonably renew the fear of thoſe ſtate experiments at home, which the more urgent buſineſs of war was likely to forbid. If we can judge of the force of argument (of which, from various cauſes,

cauſes, we cannot but feel ſome confidence) no conſcientious miniſter, meaning to promote the welfare of the Britiſh empire, can proceed in the buſineſs of admitting Roman Catholics and Diſſenters to an equality of political power, in the face of the demonſtration here oppoſed to the meaſure. Since the ſudden alarm, occaſioned by ſome unexpected changes in adminiſtration, this dangerous queſtion has been untouched by thoſe in power, and to prevent any attempt towards moving it again, nothing can be better calculated than the arguments in this tract.

The publication conſiſts of Six Letters, with an Introduction and Appendix. Four of the Letters appeared in the Newſpaper, entitled the Porcupine, the other contents are now added. The author, whom we believe to be the ſame who produced, in 1797, an excellent pamphlet, entitled *Vindiciæ Regiæ**, opens his Introduction by a clear account of the origin of the tract.

"When the late unexpected change in his Majeſty's Councils began to be known, and the ſtill more unexpected cauſe of it filled the breaſt of every well-wiſher to his country with apprehenſion and alarm, a private meeting took place between a few perſons, already in the eſtimation† of the public for the ſoundneſs of their principles, and their ſincere attachment to the conſtitution both in church and ſtate." P. iii.

At their requeſt FABIUS took up the pen, which he has wielded with ſuch conſummate ſkill. After a little further narrative, he adds, what is moſt truly glorious to the country, and proper to be known and well remembered by every perſon in power, or likely to be advanced to it.

"Let it not be ſuppoſed, that this detail can poſſibly proceed from any ill-judging vanity, with reſpect to ſo ſlender‡ a publication. No: there is a graver reaſon for it. It is inſerted with the view of conveying to perſons in great and powerful ſituations, that the public welfare is always watched over by individuals who have no private intereſt to ſerve by their vigilance: and that, undazzled by ſplendour, and unterrified by authority, there are thoſe who will ever be ready to enter into ſalutary combinations for the maintenance of the conſtitution, not only againſt the open aſſaults of its declared enemies, but (ſometimes an equally neceſſary duty) againſt the lax or unthinking abandonment of it by many who imagine themſelves its friends." P. iv.

This Introduction fully refutes, by way of preliminary, the notions of thoſe who inſidiouſly extol the ancient heathens,

---

* Brit. Crit. vol. x, p. 687.

† Qu. Should it not be *eſteem?*

‡ That epithet it certainly does not deſerve. *Rev.*

for

for their ſuppoſed liberality of toleration in religious matters; and ſhows deciſively that the principal heathen ſtates had always a regular eſtabliſhment, under which no new worſhip was introduced without a regular authority, from the prieſts of the eſtabliſhed faith. Reſpecting the point of human policy, in ſuch matters, this demonſtration eſtabliſhes important truths. The following remarks carry the argument to a ſtill further extent.

"But an important particular is to be noticed, before this part of the ſubject is cloſed. The national eſtabliſhment of religion has been proved in the general practice of antiquity. But what was the conduct of Paganiſm to the religions not acknowledged by law?—Here is the great triumph of Chriſtianity; and here, inſtead of the clamour, we might well expect to find the gratitude, of all Nonconformiſts to the religion eſtabliſhed by law among ourſelves.—Paganiſm, let it be duly remembered, was uniformly intolerant to every religion but that of the State.—In that ſuppoſed converſation which Dio Caſſius has given us between Auguſtus, Agrippa, and Mæcenas, on the ſubject of the future model of the Roman empire, the latter is made to give this advice to his Sovereign concerning the religion of it. "Perform in your own perſon the duties of religion according to the national rites, and compel all others to do the ſame. If any ſhould attempt to make innovations in the received ſyſtem, let them feel your deep diſpleaſure in the puniſhments you inflict upon them."—We know, indeed, that perſecution, even unto death, was the lot of thoſe who would not conform to the national worſhip. And for this we have only to recur to the hiſtory of infant Chriſtianity, and the many other examples to be found among the ancients. The latitude of Paganiſm (eſpecially when public virtue was declining) conſiſted, as we have ſeen, in the occaſional addition of ſome new Deity to its ritual. But towards every worſhip not publicly adopted, one uniform rigour was maintained; and to pray even in private to any unacknowledged Deity, was criminal in the ſubjects of Rome.—The proceſs of Chriſtianity is different. Not allowing any to ſhare the homage of the "one, true, and only God," its ſeveral eſtabliſhments have perpetually the ſame ſupreme object of adoration. But among ourſelves, thoſe who worſhip God with other than the eſtabliſhed forms,—nay, thoſe who encumber the Chriſtian doctrine with their own added ſuperſtitions, as well as thoſe who derogate from its demands, by heretical denial,—are all at liberty to do ſo; and, what is more, their perſons, and their unacknowledged worſhip, are yet protected by the laws of the very country, with whoſe eſtabliſhment they refuſe to conform. And this affords an opportunity of remarking, that in no well-governed State has religious indulgence gone farther than in our own; indeed, in none ſo far. Our toleration already touches the very boundary of danger. I do not now ſpeak of antiquity. We have had doctrines ſecurely ſpread among us, for which their authors, on Greek or Roman principles, would have drunk the hemlock, or been flung from the Tarpeian rock.—But the Chriſtian nations of Europe, whether Proteſtant or Catholic, will not riſk their domeſtic ſafety by ſo dangerous a liberality as we indulge,—

a li-

a liberality neceſſarily productive of religious ſchiſm, and therefore nearly allied to political diſunion. The Lutheran States of the North, it is confeſſed, are far more reſtrictive than ourſelves. And the Catholic ones, it is ſtill more notorious, are full of zeal for proſelytiſm, and are therefore rigorouſly penal, in their demands of conformity. At the leaſt, it may be ſafely averred, that in no one Catholic State, of any influence in Europe, has the Government held out, upon any ſecure principle of law, that ſtanding protection and encouragement to Nonconformiſts which are enjoyed by them here.—And what more ought to be aſked in their behalf? Shall we, for their ſakes, wave the common maxim of Government which the Pagan and Chriſtian world have equally acknowledged? No. And let it be remembered that ſo much indulgence already granted, neceſſarily calls for a counterbalance in thoſe guards which remain; and becauſe an ample Toleration is afforded, on that very account ought a ſaving Teſt to be ſtill maintained." P. x.

The author then tells us of thoſe who have formerly deſired to aboliſh teſts and eſtabliſhments, and adverts to their natural and obvious motives. Thoſe he mentions are Alg. Sidney*, Bolingbroke, and Rouſſeau. No wonder, he ſays, that men like theſe, and ſtill leſs that *the mad* and ignorant revolutioniſts of the preſent day, ſhould wiſh to deprive the Goſpel of its rights, and to degrade the church through which they are maintained.

" But,"—he adds, " that men, whoſe minds might well be ſuppoſed to favour the joint proſperity of our civil and religious intereſts, and whoſe adminiſtration of the public concerns muſt have tended to fix in their thoughts the ſtrong and legal connection ſubſiſting between them, and the neceſſity of maintaining its obligation, on account of the practical benefits reſulting from it;—that men like theſe ſhould lightly wiſh to tear theſe intereſts aſunder, and riſk the moſt ſolemn pledges of the Conſtitution in the attempt to accompliſh their deſires;—*this* is wonderful indeed! P. xv.

The firſt of the Letters in this tract is chiefly preparatory to the reſt; and the manner in which it addreſſes Mr. Pitt, at the very opening, is well worthy of notice.

" Sir,

" Impreſſed with the ſincereſt reſpect towards your perſon, and thankful, in common with millions of my fellow-ſubjects, for the ſignal ſervices you have rendered to the ſtate during a period of unuſual difficulty and alarm, I muſt yet animadvert (and with all the ſerioufneſs which the ſubject demands) on the nature of that extraordinary and unexpected conduct which has diſplaced you from the chief direction of his Majeſty's Councils. It is not ſo much the moment which you

* Sidney held Chriſtianity to be " a certain divine philoſophy in the mind, without public worſhip, or any thing like a church."

have

have choſen for the meaſure in queſtion, full of danger as the moment may be; it is the principle of the meaſure itſelf on which I feel myſelf impelled to fix my reprehenſion. This, ſir, is not one of the ordinary miſtakes which will frequently occur in the management of the public concerns. It is not an improvident bargain concluded in a moment of hurry or negligence. It is not an uſeleſs or impracticable project, haſtily undertaken, then abandoned and forgotten by all.—No. It is a fundamental error; an error committed with deliberation againſt the fixed and unalienable principles of our Conſtitution: and while it compromiſes your judgment as a Stateſman, it reveals to us ſomewhat too much indifference in you, as a member of the Proteſtant Reformed Church, eſtabliſhed by law in theſe dominions." P. 17.

The author then reminds the Right Hon. Gentleman of his conduct on the Diſſenters' Bill in 1790, and ſtrongly inſiſts, that what he then argued is equally applicable to the matter now in queſtion.

The ſecond Letter adverts to the period when the Corporation and Teſt Acts were originally paſſed, and ſtates the motives for their enactment, as alledged in the preambles to thoſe Acts: obſerving carefully that they were made, not againſt Diſſenters of any one claſs alone; but "againſt *Nonconformiſts* of all ſorts and deſcriptions." He then argues thus upon the ſubject.

"And what was the reaſon of this vigilance of the Legiſlature againſt the Roman Catholics on one hand, and the Proteſtant Diſſenters on the other? When we ſeparated from the Church of Rome, it was ſtill kept in mind by the Reformers, that the viſible church of Chriſt was to be maintained, and in the ſame purity to which they had brought it from the errors of Popery. While, therefore, the true faith was preſerved by the Reformation, the outward conſtitution of the Church, which taught that faith, was alſo to be guarded; the one being the indiſpenſable attendant on the other. This was done, on the one hand, by veſting the ſupremacy of it in the throne, which undertook to defend it on the principles then recognized; and, on the other hand, by enacting reſtrictive laws againſt thoſe who were likely to make any attempts, eccleſiaſtical or civil, to throw the eſtabliſhment back again into that corrupt form and diſcipline from which it had been happily reſcued. And let God and man judge of the right we had thus to reform the national church, and to protect it, when reformed, by that alliance with the ſtate which was alone competent to its preſervation.

"What again was the motive of the Legiſlature in its vigilance againſt the Proteſtant Diſſenters? They had recently ſhewn "what ſpirit they were of." They had broken through all public order; overturned the throne; plundered the Church; and eſtabliſhed a rigorous Preſbytery upon its ruins. At the happy return of the Monarchy, they were not dealt with according to the meaſure of their own enormities. A clemency almoſt reprehenſible (if clemency can deſerve our reprehenſion) covered their paſt tranſgreſſions; and it was only

provided by the Corporation Act, &c. that the Church and State ſhould be ſhielded from future miſchiefs at their hands. Without receiving the ſacrament according to the eſtabliſhed rites, which ſeemed the moſt convenient and effectual Teſt for proving their attachment to the Church and State, they could not hereafter poſſeſs thoſe ſituations which might facilitate their attempts to deſtroy once more both the one and the other. And here again God and man may be called upon to judge between the moderation of the Church, and the provocations of its enemies. One remarkable thing may be obſerved in this part of the ſubject. The Teſt Acts, followed as they have been with ſo much calumny, have yet proved themſelves acts of mercy. They became, as it were, the repreſentatives of the former penal laws; and it is an hiſtorical fact, that, from the time of paſſing theſe Acts, the penal laws began to fall into diſuſe. They became mere words in the ſtatute-book; and there was no longer an occaſion to put them in force, guarded as the Church and State now were, by the tranquil and effectual operation of the Teſt. I need not add more on this head; as the right and propriety of eſtabliſhing this ſafeguard muſt be felt by all. If there is ſtill a doubt, recourſe muſt be had again to Sherlock, who demonſtrates with perfect method and clearneſs the two points eſſential to this argument, viz.—"That it is lawful to confine offices of power and truſt in the Government, to ſuch as are obedient and well-affected to the Eccleſiaſtical State and Conſtitution of the Realm." And again, "That it is farther lawful to require of any man who is willing to accept any office civil or military, that he ſhould communicate with the Eſtabliſhed Church, and particularly, that he ſhould receive the ſacrament, according to the uſage of it, in order to prove ſuch his obedience and affection to the Eccleſiaſtical Conſtitution."

"We have now ſeen in what manner the reſtoration of the Throne came to the aid of the Reformation of the Church, and by what means the ſafeguards thrown around the one became, upon the ſame common principle, the ſecurity of the other alſo. I will now paſs on to the illuſtration afforded to this fundamental maxim in the conduct of the Revolution." P. 22.

The concluſion of this paſſage marks ſufficiently the progreſs of the author's reaſonings, from which, though all important, we muſt content ourſelves with citing the following very forcible and juſt apoſtrophe.

"Allow me to point out another thing. The reſtraints ſo grievouſly complained of, are reſtraints in an equal meaſure on the Sovereign and the ſubject. By the 12, 13 Wm. III. cap. 2. it is provided, that "whoſoever ſhall hereafter come to the poſſeſſion of the crown, *ſhall join in communion with the Church of England, as by law eſtabliſhed.*"—But what! Shall the Sovereign be bound, and his ſubjects left looſe? Shall the throne be neceſſarily Proteſtant, and ſhall the offices intended for its luſtre and ſupport be Catholic at will? Shall the ſpirit of the Teſt be partial? And ſhall a Romiſh Adminiſtration be at liberty to give incongruous advice to the Supreme Head of the Reformed Church?—No, Sir. And I call upon all that is truly Proteſtant in the nation to reſiſt the attempt. At all events, you muſt be pre-

prepared to go through with your principle. If you wiſh to take off that reſtraint which affects his Majeſty's promotion of any but his Proteſtant ſervants—for, as I ſaid, the reſtraint is equally on the King and the Nonconformiſt—you muſt add to it the exemption from that other reſtraint, by which his Majeſty is bound, in his own perſon, to hold communion with the church, as by law eſtabliſhed. Are you prepared to do both? Even if you ſhould be ready with your double licence, his Majeſty will not violate his conſcience with the acceptance of either. His excellent heart will teach him to anſwer, "No, I have ſworn to maintain, in my own perſon, the principles of the Church eſtabliſhed by law. I have undertaken to maintain the ſame in the perſons of others, whom I appoint to places of truſt and confidence under me—and, by God's help, I will be faithful to both theſe pledges." P. 26.

The third Letter moſt judiciouſly compares the conduct of the legiſlature in the Union with Scotland, with that of the managers of the late Union with Ireland, as to the particular point of *ſecuring the eſtabliſhment;* a compariſon very much to the diſadvantage of the latter. The whole of this Letter is very maſterly, but too cloſely connected in its argument to admit of a proper extract.

The fourth Letter treats of that *connection of the Church with the State*, which renders a teſt of conformity with the one a neceſſary pledge of fidelity to the other. Here all that has been ſaid of the greateſt importance, on the ſubject, is moſt ably ſtated and abridged. From this view of the queſtion, the following concluſion is juſtly drawn.

"From this ſhort ſketch of the opinions which have been entertained on this ſubject, we are enabled to draw one certain and uſeful concluſion. To whatever mode of explanation we attach ourſelves, —whether with Hooker we maintain the ſameneſs of the perſon, comprehending both the ſubject of the State and the believer in Jeſus Chriſt; whether with Sherlock we bind up the guardianſhip of the Church in the ſovereign and inalienable duty of the Magiſtracy; or whether again with Warburton we compound an artificial with a natural perſonality; and view the Church and State originally independent of each other, but coming together for the promotion of their mutual benefit; I ſay, in whatever manner we interpret the connection, this one undoubted and practical truth will be the reſult. The alliance which the State has with the Church (however the alliance was produced) is, by the laws and the practice of ages, contracted with *one particular Church*, of *one denomination*, and of *one determined doctrine and diſcipline*. I beg, Sir, you will give your particular attention to this. If you violate that principle of excluſive ſecurity for which the State ſtands practically pledged to the Church, you diſſolve that connection between them which has been acted upon from the time of the Reformation. On the faith of this ſpecial guardianſhip, the Church offers her ſubmiſſion to the Throne, and looks not to any other Head upon earth. If you give the propoſed encouragement to the enemies of the Re-

formation—if you throw open the Proteſtant Eſtabliſhment to the recurrence of the ancient Popery, you at once let the Church looſe from its ſubjection, and, by authoriſing the ſubject to look to a paramount Head of the Church elſewhere, you deſtroy his Majeſty's ſole and rightful claim to that ſupremacy, which the Reformation ſettled on the Sovereigns of this country for ever." P. 42.

The fifth Letter takes up the ſubject of the moſt current objections to theſe laws, which it deciſively refutes; and the ſixth adverts to the important point of the Coronation Oath, on which it throws new and vivid lights. Fabius explains the oath as particularly directed to exclude the evils which had recently been felt, when it was framed, and contends that it gives the Sovereign liberty to add new ſecurities and privileges to the Eſtabliſhed Church, but by no means to leſſen thoſe that exiſt. This is powerfully urged.

" The preſent laws he is bound to maintain, though no new ones ſhould be made: but if additional ones are neceſſary, the " rights and privileges of the Clergy and their Churches" muſt be the excluſive and invariable objects of their favour. And it is of infinite conſequence to fix the obligation of the oath upon this ground; for, in the looſe acceptation of it, which generally prevails, that is made a mere ſentiment, which ought to have a fixed meaning and an abſolute cogency. It is ſuppoſed that his Majeſty will not aſſent to the demand made upon him for the Catholics, becauſe he *thinks* that his compliance will violate his oath. This is not enough. Some future King may *think* that a compliance will not violate it. But the obligation is of a more poſitive nature: and his Majeſty *knows*, from the very terms of the oath, that he cannot aſſent. He *knows* that the " rights and principles" of the eſtabliſhed Church muſt be the favoured objects of the new law. And, until it can be proved, that to put Nonconformiſts upon the ſame footing with the Church, which has hitherto been maintained upon the expreſs terms of their excluſion, is to preſerve the rights and privileges of the Clergy;—until this is done,—which never can be done,—to aſſent to their admiſſion is to violate, in the moſt certain and unavoidable manner, the expreſs conditions of the Coronation Oath. And, doubtleſs, it is his Majeſty's good ſenſe, and his lively feeling of religious impreſſions, which have conveyed to him this poſitive meaning of the ſolemn pledge which he has given to the Church, and inſpired him with the firm reſolution to maintain it." P. 57.

It is of great conſequence that in this Letter an anſwer is given to an extraordinary aſſertion of Mr. Butler; who ſays, " the whole claim of the governments of the earth begins and ends with temporal power; *that* no Catholic denies them, and more than that no government can claim." Behold the reply of Fabius.

" Yes, Mr. Butler, a temporal Government *can* claim more than that. The Engliſh Government *does* claim it, both in right and in fact. At this moment it poſſeſſes this ſpiritual effect of its claim, and has

has poſſeſſed it from the time of the Reformation. The Conſtitution of the Church and the State too (for they are eſſentially conjoined) depends on the preſervation of this claim. This you muſt know: I hope it is not on that account you wiſh to ſet the claim aſide. What was the law of England which declared to the world that a temporal Government *could* claim ſomewhat more than temporal power? By 26 Hen. VIII. c. 1. it is expreſsly declared, that "the King, his heirs, and ſucceſſors, ſhall be taken and reputed the only Supreme Head in Earth of the Church of England, &c."

"I need not enter into the farther aſſertion of this claim by the 1 Ed. VI. c. 12, by the 1 Eliz. c. 1, or the ſettlement at the Revolution. The language of our ſtatutes, in this reſpect, accords with the language of the Articles of our Church, which declare (Art. 37) that "the chief government of all eſtates of this realm, whether they be eccleſiaſtical or civil, appertains in all caſes to the crown."—But what is the language of Mr. Butler? That "the whole claim of the Governments of the earth begins and ends with temporal power;—and more than that no Government can claim." This is the genuine ſubſtance of the old declarations of the Popedom to the nations of the earth, in the plenitude of its ſpiritual aſſumption: and I beg to turn the attention of thoſe perſons to it, who have ſo eaſily talked to us of the mitigated ſpirit of the Romiſh doctrines, and the conſequent ſafety of the admiſſion of Catholics to any ſituations of truſt or power. No. The ſpirit of Popery (whatever may be its outward circumſtances) is eternal; and what Hildebrand might well be ſuppoſed to ſay, is at this time aſſerted, with equal poſitiveneſs, by Mr. Butler. This too is his offenſive declaration, in the very moment of ſoliciting a boon at the hands of the Government, which he wiſhes to degrade. He accuſes the Conſtitution, and denies the power of that country, from whoſe fatal grant alone he can obtain the gratification of his own deſires, and the accompliſhment of our ruin both in Church and State." P. 59.

The author, having ſo powerfully urged his arguments, is brief and reſpectful in his concluſion. The Appendix contains a large extract from Mr. Pitt's own Speech, as reported in 1790; and a ſhorter, from the Speech of Mr. Burke in the ſame debate.

We have been unavoidably copious in our account of this important tract, which our readers will perceive is, in general, as well written as it is argued. Should the queſtion again be agitated, which with the moſt anxious zeal for the public welfare we heartily deprecate, this tract, and the famous treatiſe of Biſhop Sherlock*, "againſt a Repeal of Corporation and Teſt Acts," will be the leading text-books on the ſubject.

---

* We here inſert a note of the author, being fully of his opinion. "It would be a great benefit to the community if this Treatiſe were immediately reprinted. In the year 1790, there was an edition of it from the Clarendon preſs; but I believe it is now ſcarce." P. 20.

ART.

ART. VII. *Memoirs of the different Rebellions in Ireland. By Sir Richard Muſgrave, Bart.*

(Concluded from our laſt, p. 303.)

WE now arrive at the unfortunate year 1798, the miſeries of which we moſt ardently hope will never be renewed. May the ſpirit of conciliation, in whatever ſhape it can be introduced, calm the agitated ſpirits of the miſguided multitude, and introduce a permanent union of hearts, as well as of intereſts! To this hope the preſent proſpect of Peace gives the moſt flattering and reaſonable encouragement, and affords us one principal cauſe among many for rejoicing in that event. The expectation of foreign aid buoyed up the ſpirits of the diſaffected, and increaſed their influence. The tranquil intercourſe of peace, on the contrary, co-operating with the newly-formed Union, and aſſiſted, we truſt, by ſuch methods as, from the author before us, we ſhall recommend in the courſe of this article, will gradually or perhaps even rapidly, but without violence, aſſimilate the inhabitants of the two countries, and produce a junction as complete as has long ſubſiſted with our northern neighbours. To this object every patriotic eye will be directed with anxious regard, and to this we doubt not will tend the efforts of thoſe, whom government ſhall entruſt to conduct the internal concerns of Ireland.

With views diametrically oppoſite to any unity of this kind, was the name of *United Iriſhmen* aſſumed; a name, which will be remembered with horror, by the Proteſtant inhabitants of Ireland, for many generations. Some of the leaders of that conſpiracy, who were men of no religion, ſuch as Mr. T. W. Tone and others, endeavoured to deceive both Preſbyterians and Catholics, and thus to unite them againſt the eſtabliſhed government and religion. "Both were to be ſecured," ſays a ſenſible writer, whom we lately noticed, "by a reſpective appeal to their religious perſuaſions; and under religious perſuaſions ſo different, it required all the care and management" which Mr. Tone alledged to his own friends, "to conduct ſo great a machine on one common principle." But theſe plans of the United Iriſhmen, and conſequently the rebellion, originated, according to the opinion of the Secret Committee of the Iriſh Houſe of Commons, "in a ſyſtem framed not with a view of obtaining either Catholic emancipation (as it was called) or any reform compatible with the exiſtence of the conſtitution; but for the purpoſe *of ſubverting the*

the Government, ſeparating Ireland from Great Britain, and forming a democratic Republic, founded on the deſtruction of all church eſtabliſhment, the abolition of ranks, and the confiſcation of property." But theſe incendiaries were, in fact, as commonly happens in ſuch caſes, too weak to guide the machine which they had put in motion, and would have been the firſt victims to its operations. The prevalence of the Roman Catholic perſuaſion, particularly among the lower claſſes of the Iriſh, in whoſe numbers the phyſical ſtrength of the party reſided, ſoon converted it into a perſecution for religion. The Preſbyterians of Ulſter, and elſewhere, when they found that they were only to exchange one excluſive eſtabliſhment for another much more odious to them, were deſirous to withdraw; and, as the writer above-cited ſays, "after the defection of the Preſbyterians, there being no longer occaſion for diſguiſe, the Catholics threw off the maſk, and the war then aſſumed not only the general complexion, but the intrinſic character of a religious war. Proteſtants, the moſt quiet and neutral, were plundered and maſſacred; and to be a Catholic was a ſure protection," except, as ſhould have been added, that Catholic bore a royal commiſſion, and had *not* become a traitor.

One of the firſt acts of that diſmal year to Ireland, 1798, was the murder of Col. Manſergh St. George, a man of genius, courage, and general worth, ſuch as cannot often be paralleled in any country. Poſſeſſed of a large eſtate, indefatigable as a magiſtrate, and with a ſpirit far above any intimidation, he had watched the progreſs of diſaffection for ſeveral years; and had not his intimations been too much diſregarded, from ſuſpicions which genius often incurs*, but which were in theſe points inapplicable, he might have occaſioned the developement of the rebellious plans at an earlier period. We inſert here an account of his death, and that of Mr. Uniacke, who was murdered with him, as it appeared in a Dublin paper at the time; correcting, in our notes, ſome errors which it contains.

"*Murder of Colonel St. George and Jaſper Uniacke, Eſq.*

"Sunday at noon (Feb. 11) an expreſs arrived from Kilworth (Co. Cork) with the diſtreſſing intelligence of Colonel Richard St. George Manſergh St. George, and Jaſper Uniacke, Eſq. having been murdered on Friday night in the houſe of the latter, at the Glyn of Ariglyn, by a party of United Iriſhmen. The particulars of this aſſaſſination are as follow:—Colonel St. George had an eſtate in, and was a magiſtrate of, the Co. Cork, Mr. Uniacke was his tenant and agent; the Colonel, on the firſt rumour of his tenantry having been miſled by

* Namely, of haſtineſs, or too great activity of imagination.

traitors,

traitors, went to reſide among them—unlike other great officers—he endeavoured to ſupport the laws, and to quiet the neighbourhood by exertion and expoſtulation. He ſlept at the houſe of Mr. Uniacke; on Friday laſt he dined at the ſeat of Lord Mountcaſhel—returned to Mr. Uniacke's houſe at an early hour—went to bed, and was ſhortly after butcheaed by a gang of United Iriſhmen, who had been lying in wait, but were too cowardly to attack him on the road. Mr. Uniacke ſhared the fate of his patron and gueſt. The bodies were ſo mangled, that the relation would excite horror in the breaſt of any man who had not ſhut out every feeling of humanity by becoming an United Iriſhman.

"Col. St. George ſerved in the American war with the higheſt degree of honour; had been ſcalped by a party of Indians, into whoſe hands the fortune of war, and his contempt of danger, had thrown him*.—He outlived the barbarous treatment of the Indian ſavage, to fall a victim to the more brutal ferocity of his own countrymen.—Gracious Heaven! when will the loyal people of Ireland be rouſed to a ſenſe of their danger? How long will they ſuffer themſelves to be butchered individually in their beds, by cowardly ruffians who dare not ſtand before them in the field?

"Mr. Uniacke has left a diſconſolate widow and a large family of children to lament his untimely death.—He was not, we underſtand, allied to the gentleman of the ſame name who had, and we believe has, a ſeat in Parliament."

Thus fell a man†, for whom the few who really knew him will agree, that ſcarcely any encomium could be too high. He had ſerved originally in the army, from the ſtrongeſt love of military glory, though poſſeſſed of an independent fortune, which he injured only by unbounded generoſity and munificence. In thus recording his merits, we feel a melancholy pleaſure, which alleviates, in ſome ſmall degree, the pain of relating his tragical death.

---

* This is a miſtake. Col. St. George was wounded in the head by a muſket-ball, at the battle of German Town; and for many years after wore a black ſilk cap, to protect the wounded part. This appearance probably gave riſe to the report of his having been ſcalped. The wound had been given by a ſide ſhot, and went acroſs the upper part of his neck at the point of junction with the head. It in no degree affected his intellects after the firſt violent effects had ceaſed. Col. St. George, though ſmall in perſon, had ſeized with his own hand a captain of the *Right-boys*, at the head of hundreds of his followers, ſome years before his death.

† His death is but briefly noticed in Sir R. Muſgrave's work, which has increaſed our deſire to expatiate on it. The paſſage is this: "On the 9th of February, Col. St. George and a Mr. Uniacke were murdered by a popiſh banditti at Arraglynn, in the County of Cork, in the houſe of the latter." P. 196.

His

His ſaltem accumulem donis, et fungar inani
Munere.———

We proceed to an account of other enormities, and other miſeries. The Rebellion did not openly break out till the 23d of May, 1798, when an attempt was made to cut off a corps of yeomen cavalry at Rathfarnham, a village about three miles from Dublin. This corps was commanded by the Earl of Ely. Here we muſt not omit to celebrate the merit and intrepidity of Samuel Bennet, a private in that corps, and ſon to a coachmaker in Dublin. He had been once to Lord Camden with a letter from his commander, from which volunteered ſervice,

" he returned to Rathfarnham in the abſence of his troop, and having heard a great ſhouting at a place called the Ponds, he repaired thither, and ſaw a great concourſe of rebels armed with muſkets, pikes, and piſtols, and was on the point of being ſurrounded by them. They had two carts laden with pikes and ammunition, which they were to have diſtributed among ſuch rebels as ſhould join them in their progreſs. He, therefore, with great fortitude, and with that zealous loyalty *which would have procured wealth and fame for a perſon in a leſs humble ſituation**, undertook the perilous ſervice of communicating to the Viceroy what he had ſeen; and it was really perilous, for the rebels in great numbers were riſen, and were in the road and in the adjacent fields as he went to Dublin. In the city, particularly in the ſuburbs, he ſaw a great number of rebels with pikes, in the gate-ways, alleys, and ſtable-lanes, waiting the beat of their drums, and the approach of rebel columns from the country, which they expected; and as he paſſed, they frequently cried out, animating each other, " come on boys, who's afraid?" P. 212.

If this meritorous emiſſary ſhould have been hitherto overlooked, we ſhould be happy to lead him to better fortune by our notice. It is alarming to think how very narrowly the Royaliſts in Dublin and other places eſcaped deſtruction, if the following account be accurate, which we have every reaſon to believe.

" It has been ſince diſcovered and proved, that the rebel drums were to have beaten to arms, an hour after ours; and it is well known that if they had preceded us by ever ſo ſmall a ſpace of time, the fate of the city and its loyal inhabitants would have been decided; for the maſs of the people, armed with pikes and other weapons, were lurking in lanes, alleys, and bye-places, ready to ſtart forth on the firſt beat of their drums, and would have occupied all the ſtreets, and aſſaſſinated the yeomen before they could have reached their reſpective ſtations;

* It ought to do ſo ſtill for him, if he ſurvives.

and

and the ſafety of the metropolis depended chiefly on them, as there were but few regular troops in it." P. 213.

The following circumſtance is alſo worthy of remark, as it greatly increaſed the danger of the metropolis.

" It was diſcovered that near nine-tenths of the Roman catholicks in the yeomanry corps were united Iriſhmen, and had taken an oath to be true to the rebels, in direct contradiction to their ſworn allegiance; and that many of them, after having taken the united oath, had, by deliberate and predetermined perjury, joined the yeomanry corps for the purpoſe of getting arms in their hands, learning the uſe of them, and turning them againſt the loyaliſts, perhaps in the very moment of danger.

" The conſequences might have been horrible, had they not been prevented by a timely diſcovery; for if any of the projected nightly inſurrections had taken place, the loyal yeoman, rouſed from his bed, might have treacherouſly fallen by the bayonets of thoſe whom he haſtened to join, as friends and fellow-ſoldiers.

" It is remarkable, that in the city of Dublin, above two thouſand catholicks ſolicited admittance into the ſeveral yeomanry corps during the ſix weeks immediately preceding the inſurrection; and that moſt of them were propoſed by catholick yeomen, who afterwards either proved to be rebels, or were diſarmed on ſtrong ſuſpicions.

" In one company of the Rotunda diviſion infantry, there were, at the breaking-out of the rebellion, twenty-two privates yeomen catholicks; and of theſe fourteen were proved to be ſworn united Iriſhmen, ſome of them deeply concerned in the plans of inſurrection and maſſacre; ſix others were diſarmed on ſuſpicion of the ſtrongeſt kind; ſo that two only remained faithful out of twenty-two. All theſe men had frequently and anxiouſly endeavoured to introduce ſeveral of their friends into the corps, inſomuch as to produce ſtrong diſſenſions in the company.

" The popiſh yeomen of the St. Sepulchre's corps conſpired to aſſaſſinate their proteſtant officers and fellow-ſoldiers, who were the minority of that corps, and they were therefore diſarmed.

" In the Coolock corps, there was ſo much diſſatisfaction from the ſame cauſe, that they were diſarmed; and its loyal members enrolled themſelves in another body of yeomanry." P. 219.

The real object of the rebellion was early diſcovered by the trial of ſeveral convicts, who were found to have taken the following tremendous engagement, called the *bloody*, or, more commonly, *the black oath*.

" I *A. B.* do ſolemnly ſwear by our Lord Jeſus Chriſt, who ſuffered for us on the croſs, and by the bleſſed Virgin Mary, that I will burn, deſtroy, and murder all heretics, *up to my knees in blood.* So help me God." App. p. 136.

Another material circumſtance, diſcovered at that critical period, was the conſpiracy of the yeoman infantry at Rath-

coole, an important poſt near Dublin. Clinch, one of the conſpirators, was afterwards tried, and executed on the ſecond of June.

" He acknowledged the juſtice of his ſentence, and died loading with curſes father Harold, his pariſh prieſt; at whoſe inſtigation, he ſaid, the inhabitants of Rathcoole, and all the adjacent country, had ſwerved from their allegiance, and became traitors. He declared alſo, that the organization of rebellion had taken place at his houſe, which was conſtantly the rendezvous of the rebel leaders; yet, that very prieſt frequently exhorted his flock to loyalty from the altar, for three months before the rebellion broke out; and on Sunday preceding that event, he preached two ſermons eminently loyal, at the chapels of Saggard and Newcaſtle, in the preſence of captain Ormſby and lieutenant Clinch* of the Rathcoole cavalry." P. 230.

On the next morning after the breaking out of the rebellion in the county of Dublin, an attack was made by a ſtrong party on the garriſon of Naas, in Kildare, but defeated. In the town of Proſperous†, in the ſame county, the rebels were more ſucceſsful, and their fanaticiſm and cruelty diſplayed itſelf accordingly. Clane was another place attacked at the ſame time, but with leſs effect. Many more efforts were made at the ſame concerted time, namely, the night of the 23d of May, or the morning enſuing, very early. The towns here mentioned are Dunlavin, Ballymore-Euſtace, Kildare, Monaſtereven. Rathangan, and other places, were attacked very ſoon after. At this village of Rathangan was perpetrated the murder of Mr. Spenſer, a moſt valuable man, with circumſtances of cruelty which ſtrongly evince the tendency of the inſurrection.

" The inhabitants remained under arms on Friday night, expecting to be attacked every moment. It was not until Saturday the twenty-ſixth, about three o'clock, that the rebels in great numbers, and variouſly armed, entered the town; of whom the principal part approached and ſurrounded Mr. Spenſer's houſe, which he had barricadoed, and introduced into it ſome of his labourers, in whom he thought he could confide, and three proteſtant farmers, two of them yeomen. They broke in the window-ſhutters with the butends of their muſkets, and thruſt into the rooms large quantities of burning ſtraw, on the end of their pikes. They alſo ſet fire to the back-door, and the windows of the under-ground offices. Mr. Spenſer, perceiving that reſiſtance would be uſeleſs, aſſured them, from a window in the

---

" * This is a proteſtant gentleman, conſpicuous for his loyalty, and no way connected with Clinch the traitor."

† This town does not appear in the map prefixed to the book, which is miſerably defective. *Clane* alſo is wanting, a neighbouring place attacked at the ſame time.

firſt floor, that he would quietly ſurrender his arms. Having deſired him to deſcend, he complied with their wiſhes, and approached them in a moſt reſpectful conciliating manner; on which a fellow of the name of Doorley, to whoſe family Mr. Spenſer had always been very kind, and whoſe brother was a yeoman in his corps, approached him with a menacing aſpect, and flouriſhed a ſcymitar over his head, uſing at the ſame time ſome inſolent and opprobrious language. Mr. Spenſer aſked him, "What he had ever done to offend him?" Doorley replied, "You would not give me a protection againſt the ſoldiers, when they came into this country upon free quarters." Mr. Spenſer aſſured him, "That he would have done ſo, if he had applied to him for that purpoſe."

"Mr. Spenſer, perceiving that they began to grow turbulent and furious, retired into his houſe, and was purſued by a party of them, who murdered him on his ſtair-caſe, having ſhot him through the head, and mangled his body with pikes in a moſt ſavage manner. They then carried it out and laid it on the ground, in the front of the houſe, as if to ſatisfy the rebel multitude, that their wiſhes had been accompliſhed. Next day the ſervants obtained permiſſion to bury it; but without a coffin.

"Thus this worthy gentleman, who was an active and intelligent magiſtrate, and as remarkable for the amiableneſs and affability of his manners, as the benevolence of his heart, fell a ſacrifice to the fanaticiſm of thoſe ſavages, to whom he had been unremittingly a kind and generous benefactor.

"As his houſe was a ſhort diſtance from the town, Mrs. Spenſer, who was led to it in the midſt of theſe monſters, had the anguiſh to ſee the mangled corpſe of her huſband lying at his door.

"When they killed him, they proceeded to maſſacre George Moore, James his ſon, and John Heaſlip his ſon-in-law, the three proteſtants who were in the houſe: the labourers joined the mob, and were not injured; for their religion preſerved them.

"Mr. Spenſer was captain of a yeoman corps, which made him hateful to the rebels, who were joined by almoſt the whole of the popiſh members of his troop. Of theſe, Martin Hinds, to whom he had been ſingularly kind and generous, and Molloy, an opulent farmer, who was his ſecond lieutenant, became leaders among the inſurgents.

"Mr. Moore, his firſt lieutenant, was an Engliſh gentleman, who had long ſerved with reputation in the king's ſervice, and had retired to Rathangan, a very pretty village, in which a few reſpectable families formed a pleaſant ſociety. On the approach of the rebels, he and about fifteen of the yeoman infantry, together with a few loyal inhabitants, retreated into the houſe of Mr. Neal, a quaker, as it was more defenſible than his own. They aſked him to ſurrender his arms, having aſſured him that his perſon ſhould not be injured.

"For ſome time having refuſed to comply, Mrs. Spenſer, and ſome more reſpectable females, went to the front of the houſe, and on their knees beſought him to accept of the terms offered by the rebels; from a conviction that reſiſtance would be vain, and that it would terminate in the deſtruction of the beſieged. They at laſt acceded to the terms which had been deluſively offered; but theſe amiable females found, alas!

alas! that they had been deceived by theſe blood-hounds, whoſe cruelty could be equalled by nothing but their treachery; for they murdered every proteſtant in the houſe, by leading them into the ſtreet, and butchering them with ſavage exultation: but it is remarkable, that they did not injure a ſingle papiſt whom they found there.

"They led Mr. Moore about the ſtreets, mocking and inſulting him. His wife, who lay-in three days before, had been removed to the houſe of captain Grattan five or ſix hours previous to the maſſacre; and, having conducted him oppoſite to it, they reſolved to aſſaſſinate him there, to encreaſe the bitterneſs of death, and to wound the feelings of his innocent wife, whoſe ſenſibility was heightened by the delicacy of her ſituation; but ſome of the ſavages, more humane than the reſt, objected to that refinement in cruelty. They led him to another part of the town, and ſhot him; and ſoon after they maſſacred ſix proteſtants who had been in Mr. Neal's houſe with him; of whom the youngeſt, of the name of Foſter, was but fourteen years old.

"One of the Foſters eſcaped in the following manner: while they were torturing his brother, he reſcued himſelf by main force, darted from them into an adjoining houſe, cloſed the door, and got into a little cloſet under the ſtairs, where he remained above forty hours, almoſt double; and when the ſavage pikemen purſued him, the maid ſervant humanely ſaid, that he paſſed through the houſe, and made his eſcape; for which inſtance of humanity ſhe merited the greateſt applauſe, as it might have brought on her the vengeance of the rebels, particularly as ſhe was a Roman catholic.

"On the whole, they murdered nineteen proteſtants in that little village, and ſome of them with ſuch circumſtances of cruelty, as nothing but fanaticiſm, operating on the moſt barbarous ignorance, could dictate.

"They cut off the arm of Robinſon, a carpenter of the proteſtant perſuaſion, before they put a period to his exiſtence.

"On firing at one Whelan, a proteſtant, he fell to the ground, and then received many pike wounds; yet he recovered, and is ſtill alive. The ruffian who fired at him exclaimed, "there goes a proteſtant!"

"They killed one Coyle a ſhoemaker, far advanced in years, becauſe he could not croſs himſelf; but on finding him to be a heretick, they compelled him to croſs himſelf as well as he could with his left hand, ſuperſtitiouſly believing, that the doing ſo would inevitably doom him to eternal damnation." P. 252.

We ſhall ſpare our readers, as much as poſſible, the detail of theſe horrors, and content ourſelves with giving a mere abſtract of the tranſactions, with occaſional remarks. We trace the rebellion afterwards at Kilcullen, in Kildare, at Carlow, Caſtle-Carberry, Kilcock, Maynooth, Athy and Narraghmore, Oviotſtown, Tara, and in the counties of Wicklow and Wexford. The latter place, as is well known, was long the centre of rebellion, and there happened that dreadful maſſacre of the Proteſtant priſoners, on the bridge, ſo feelingly related by Charles Jackſon, who moſt narrowly eſcaped from the ſlaughter.

ter*. But the following anecdote, collateral to that event, is too extraordinary to be omitted. It is related with great caution by Sir Richard Muſgrave, conſcious that it is on various accounts improbable, and only to be credited from the direct and invincible force of teſtimony.

" Many perſons of undoubted veracity aſſured me, that the Popiſh Biſhop (at Wexford) Dr. Caulfield, gave his benediction to the ſavage pik men, as they proceeded to the maſſacre on the bridge; yet I ſhould not think of inſerting it in this hiſtory, if it were not authenticated on *the oath* of a reſpectable gentlewoman *who beheld it*; becauſe, however ſanguine the doctor might have been in the cauſe, I could not have ſuppoſed that he would have been ſo void of diſcretion. Mrs. Crane, ſiſter to judge Chamberlaine, made this affidavit." P. 496.

That the force of this affidavit may be exactly eſtimated, we ſhall inſert the words of it.

" —that—between the hours of two and four of the clock, as ſaid deponent believeth, ſhe ſaw the reverend doctor Caulfield, accompanied by the reverend Mr. Roche, a prieſt of ſaid town, paſs by her houſe towards a lane, which communicates from the back ſtreet of ſaid town to Gibſon's-lane, which gave her great pleaſure, as ſhe ſuppoſed they were going to intercede for the priſoners. That near the entrance of ſaid lane they were met by a number of men, armed with pikes and other weapons, coming, as ſhe believeth, from the gaol, who as they came up to Dr. Caulfield kneeled down, for the purpoſe, as this deponent believeth, of receiving doctor Caulfield's bleſſing, which he gave, ſpreading his hands over their heads, as ſhe had ſeen him do to others whom he bleſſed, and that the men afterwards paſſed on, as ſhe ſuppoſeth, *to the bridge*; and that very ſhortly afterwards two men armed with pikes entered her houſe, who told her, " they were ſlaughtering on the bridge; that they would never draw bridle till they would put them all on a level, and that by that time to-morrow there would be neither buying nor ſelling in Wexford:" and that immediately before, or during the time, Dr. Caulfield was bleſſing, which was of a tedious length, nearly as ſhe thinks an hour, ſaid deponent heard a ſhot, by which ſhe believes Matthewſon was killed at the gaol." App. p. 149.

The reflection of the hiſtorian upon this fact is ſomewhat curious.

" I ſhall not take upon me to ſay, whether the doctor, on this occaſion, acted in obedience to the councils of Lateran, Conſtance, Toledo, or Trent, all which are mandatory upon perſons of his perſuaſion to extirpate heretics; or whether he acted according to his oath of inauguration, which requires that he ſhould, to the utmoſt of his power, perſecute and impugn all heretics, ſchiſmatics, and rebels againſt

* See Brit. Crit. vol. xii. p. 645.

his

his ſovereign lord the Pope; but in writing a hiſtory of the rebellion, I thought I could not leave ſo extraordinary a tranſaction unrecorded." P. 497.

But the moſt tremendous event, which this melancholy period produced, was the maſſacre at Scullabogue, in the county of Wexford, where 184 Proteſtants were burned alive in the barn, and 37 ſhot in the front of it. The detail of theſe miſeries, which we ſhall not repeat, will be found at p. 425 of this work. This happened on the 4th of June, when the rebel army began to give way at Roſs, which was the pretext for this barbarity. It is added that the rebels, who guarded theſe unfortunate priſoners, would not begin the dreadful work of death, till they were informed that the prieſt commanded it; but that then "they became outrageous, and began to pull off their clothes, the better to perform the bloody deed." P. 426.

One of the moſt important places in the county of Wexford was Enniſcorthy, on the river Slaney, a market poſt and borough town, about twelve miles from Wexford. The town was attacked on the 28th of May, and the rebels were completely routed by the garriſon, though with conſiderable loſs on both ſides. It was, however, evacuated afterwards by the loyaliſts, as untenable, for the following reaſons.

"It was in a ſtate of conflagration; and the rebels, who continued to hover round it, would have attacked it in the night, and would have been aſſiſted by the Roman catholick inhabitants, who were very numerous: as there were many avenues leading to the town, and as the loyaliſts, under arms, had loſt near one third of their number, which did not originally exceed three hundred, they muſt have been overpowered and maſſacred in the night. The officers therefore, after mature deliberation, reſolved to abandon the town, and to march to Wexford, on the eaſt ſide of the river by St. John's; but, from the ſuddenneſs of the retreat, only a few of the proteſtant inhabitants could attend them; and they could carry with them no other comforts or neceſſaries but the wearing apparel which they wore. Imagination cannot form a more tragical ſcene than the melancholy train of loyal fugitives, of whom ſome were ſo feeble from their wounds, from ſickneſs, the tenderneſs of old age, or infancy, that they could not have effected their eſcape, had not the yeomen cavalry mounted them on their horſes. Some parents were reduced to the dreadful neceſſity of leaving their infants in cottages, on the road ſide, having, at the ſame time, but a faint hope of ever ſeeing them again." P. 354.

The rebels then formed a ſtrong camp at Vinegar Hill, adjoining to Enniſcorthy, where they remained in great force, till it was attacked and carried, on the 19th of June, by General Lake. This camp was the ſcene of many cruelties againſt the Proteſtants; being, as this writer calls it, "the citadel and grand rendezvous of the rebels." P. 472.

The

The narrative concludes with the account of the rebellion in the counties of Mayo and Sligo, the landing of the French, and the complete reduction of the rebels, by the capture of General Humbert and his little army; which never could have made ſuch an impreſſion as it did, but for the diſtracted ſtate of the country at that period.

The Appendix, which extends to more than 200 pages, is cloſely printed, and contains a great abundance of important documents, confirming and extending the accounts given in the Hiſtory. Near the end (p. 181) is a paper, moſt intereſting and uſeful in its ſubject, but unfortunately not drawn up with the clearneſs and effect, which muſt be wiſhed by every real friend to Ireland, and the empire at large. It is entitled, "Obſervations on the Improvement of Ireland, by extending the Benefits of the Reformation therein," &c. The brief and very material reſult of it, as far as can be gathered from the confuſed manner in which it is drawn up, is this: *that the encouragement and increaſe of the Proteſtant Charter-Schools* ought to be the primary object of attention in the regulation of Ireland. The author laments, with very juſt reaſon, that while the Papiſts are animated with the moſt earneſt zeal of proſelytiſm, the Proteſtants are in general ſupine and inactive. Schools, almoſt of any kind, would, in our opinion, tend to meliorate the ſtate of Ireland; for whoever reads in this work of the wretched impoſitions practiſed by the prieſts upon the lower claſſes of the people, muſt feel convinced that nothing but the very groſſeſt ignorance could poſſibly give currency to ſuch attempts*. Every mild and humane method which can be employed to raiſe the lower claſſes of the Iriſh from this miſerable degradation, will have our warmeſt wiſhes for its ſucceſs. The Union, we truſt, will operate not ſlowly towards an effect of this kind, by increaſing the intercourſe of the two countries, and ſpreading wealth and information throughout Ireland. They who plead for giving power† to the Catholics, under the idea of an amelioration of their principles, cannot but perceive here, that what Popery was at the

---

* Some of the prieſts pretended that they could catch the bullets of the royaliſts in their hands unhurt, and produced ſome which they ſaid they had caught. See alſo the impoſitions practiſed reſpecting the ſcapulars which were univerſally worn (p. 563, &c.)

† The term *emancipation*, ſays Sir R. Muſgrave, very truly, was "adopted to make the people of England believe that the Iriſh Papiſts were ſlaves, *though they enjoyed more civil liberty than the moſt favoured ſubjects of any European ſtate, except England.*" Note, p. 119.

maſſacre of St. Bartholomew, ſuch exactly it is now, where it is freed from reſtraint. Nor can they conſiſtently be at all tolerant, who regard the Proteſtant religion as a peſtilent hereſy, bringing the curſe of God upon its profeſſors, in this world and the next. That there are many Catholics, both in England and Ireland, of a more liberal ſpirit, we believe and know; but we know alſo that ſuch perſons are conſidered, by the rigid part of their brethren, as themſelves little better than heretics.

Concerning the ſtyle of this work, the leſs is ſaid the better. It abounds with faults; with unneceſſary and oſtentatious digreſſions, beſides defects in arrangement, and in many other points. We can readily believe that it was originally drawn up in haſte, but much of it might have received correction in the ſecond edition. The matter, however, is of ſuch importance, and its authenticity ſo ſingularly guaranteed, that any hiſtorian who ſhall hereafter attempt to arrange the narrative of theſe unhappy ſcenes, will turn to it with confidence, as the moſt exact and copious ſource of information.

ART. VIII. *Jacobiniſm. A Poem.* 4to. 3s. 6d. Nicol, Pall-Mall. 1801.

WE have here a Poem, of no common merit, upon a ſubject which has too long been intimately known to every country in Europe, and which demands no leſs attention from the commencement of Peace, however auſpicious or deſirable. Peace, when compatible with ſecurity and honour, is among the firſt of bleſſings, and we hail it with emotions of gratitude and delight.—May it be permanent! But ſtill, as this writer ſagaciouſly obſerves, as all obſtacles to national intercourſe will now be removed, the torrent of continental infidelity will pour in upon us without interruption. His remark that infidelity has, ſince the commencement of the French revolution, made rapid ſtrides in this country, is entitled to a ſerious attention, though we truſt he is miſtaken as to the extent of the evil; and his attempt to combat and expoſe the French Atheiſt and German Infidel, with ſtrong argument, and in animated verſe, is among the happieſt effuſions that have come before us, in a conteſt honourable to our country. We ſhall accompany the author with much ſatisfaction through a Poem, which we have peruſed with delight; and, accordingly, exhibit his exordium as no unpleaſing example of his poetical ability.

" Eſcaped from London in a favour'd hour,
O Sunning*, fold me in thy verdant bower;
O hide me, wandering through their dewy glades,
Deep in the boſom of thy wildeſt ſhades!
Once more, once more theſe raviſh'd eyes behold
My native ſoil, its well-known ſcenes unfold;
The favourite lime, high-waving o'er the hill,
The park, the farm, the ſteeple, and the mill;
Hills far remote, and gentle ſwells, array'd
In all the green luxuriancy of ſhade;
Enchanting valleys, gay in flowery pride,
Where Thames enamour'd winds his lingering tide;
Or where the Loddon's virgin-waters ſtray,
And unobtruſive win their ſilent way.—
Hail, loved Lodona†! dear romantick ſtream!
The foreſt's glory, and the poet's theme!
On whoſe wild banks, in childhood, oft I ſtray'd,
And, pleaſed, among thy quivering alders play'd;
Or paced with truant foot the ſweet domain‡,
Where poliſh'd Braybroke holds his gentle reign.
Lone, as I muſe, in this auſpicious hour,
Thou, goddeſs, Memory, wake thy magick power!
O lead my willing ſteps to yonder grove,
Where my young heart firſt felt the throb of love,
Felt the ſtrange rapture of an amorous ſigh,
And drank the witching glance of Celia's eye!
O hours of painful bliſs, of hope, of dread,
Of maddening tranſport—whither are ye fled?
As o'er her hand's harmonious ſkill I hung,
And heard the liquid muſick of her tongue;
To whom my earlieſt *ſecret* vows were given,
Whoſe look was rapture, and whoſe ſmile was heaven!
Dear, conſcious foreſt! thy embowering maze
Along, once more, thy fond enthuſiaſt ſtrays——
Oft have I wept, thy noon-tide ſhades among,
My hopeleſs paſſion, my unheeded ſong;
Oft in thy boſom pour'd the frantick ſtrain,
And taught thy midnight echoes to complain.
Awhile 'tis given through many a ſcene to rove,
Improved by friendſhip, or endear'd by love;
And, fondly loitering in my native ſhades,
To hold ſweet *dalliance* with the Aonian maids;
Or penſive wander, in the vacant hour,
Round the wild heath, or Woodley's peaceful bower§;

" * A village on the banks of the Thames, between Reading and Henley.

" † See Pope's Windſor Foreſt.

" ‡ Billingbear, a ſeat belonging to Lord Braybroke.

" § A ſeat of the Right Hon. Henry Addington, contiguous to Bulmarſh Heath, in the neighbourhood of Reading."

Where,

Where, ſick of clamour, and the toils of ſtate,
Bleſs'd by the poor, and honour'd by the great,
With all the Chriſtian's love, the patriot's fires,
From Fame's loud clarion Addington retires." P. 1.

The writer proceeds to animadvert on the depraved taſte of the age, in preferring, to the Muſe's ſong, the midnight orgies and diſſipation of the metropolis; till, quite enervated, it

Hails the new dawn on Gaul's polluted ſhore,
And drinks with fatal thirſt its poiſonous lore.

He next deſcants with vigour on the exertions of Shaftſbury, Bolingbroke, and Voltaire, in the cauſe of Deiſm; and the laſt moments of Voltaire, in particular, are depicted with truth and ſingular energy. Rouſſeau follows, in theſe beautiful lines:

" With ſubtler poiſon to inflame the heart,
The Swiſs magician wakes his wonderous art—
How throbs the unpractiſed boſom, warm and frail,
O'er Eloiſa's ſoft, ſeductive tale!
Soft as the muſick of the vocal grove,
He pours the thrilling ſtrains of lawleſs love;
Soft as the enamour'd virgin's melting lay,
Or Zephyr panting on the breaſt of May." P. 7.

The German Weiſhaupt, of infamous celebrity, continues the catalogue: the effect of their common machinations is related with extraordinary ſpirit and effect; and this is followed by an apoſtrophe to Britain, in the higheſt degree meritorious, and no leſs juſt than excellent.

" Serenely ſtern, the deſolating ſtorm
Amidſt, Britannia lifts her awful form;
With firm, undaunted ſtep aſcends her car,
Collects her might, and calls forth all her war:
Her ire the lightning of her eye reveals;—
Sedition gaſps beneath her burning wheels;
Infuriate Diſcord grinning ſpurns her chain,
And foil'd Rebellion burſts his curb, in vain." P. 10.

After ſlightly mentioning with what ſucceſs, on former occaſions, this iſland had withſtood the power and ambition of France, the ſubject of the *laſt* war (and happy are we to be able to uſe this expreſſion) is pertinently introduced, in which war Britain was unqueſtionably the bulwark of Europe. Batavia, Auſtria, Italy, Switzerland, their ſeveral exertions, and ultimate depreſſion, more by the operation of Jacobiniſm than by force of arms, call forth the full vigour of the writer's mind. After which, the work is thus ably brought to its concluſion.

" Helvetian vales! where Freedom fix'd her ſway,
And all the ſocial virtues loved to ſtray;
Soft bliſsful ſeats of undiſturb'd repoſe,
Revered, for ages, by contending foes,
What envious demon, ranging to deſtroy,
Has marr'd your ſports, and cloſed your ſongs of joy?
What horrid yells the affrighted ear aſſail!
What ſcreams of terror load the paſſing gale!
See ruffian-hordes with tiger-rage advance,
The ſhame of manhood, and the boaſt of France!
See trampled, cruſh'd, and torn, in luſtful ſtrife,
The loathing virgin, and indignant wife!
While wanton carnage ſweeps each crowded wood,
And all the mountain torrents ſwell with blood!
Lo! where yon cliff projects its length of ſhade
O'er fields of death, ſome wounded chief is laid!
Around the deſolated ſcene he throws
A look, that ſpeaks inſufferable woes;
Then ſtarting from his trance of dumb deſpair,
Thus vents his anguiſh to the fleeting air:—
" Dear native hills, amidſt whoſe woodland maze,
I paſs'd the tranquil morning of my days,
On whoſe green tops malignant planets ſcowl,
Where hell-hounds ravage, and the furies howl;
Though changed, deform'd, ſtill, ſtill ye meet my view,
Ye ſtill are left to hear my laſt adieu!
My friends, my children! gored with many a wound,
Whoſe mangled bodies ſtrew the enſanguined ground,
To parch and ſtiffen in the blaze of day,
Conſign'd to vultures and to wolves a prey,
Your toils are paſt; no more ye wake to feel
Luſt's ſavage gripe, or Rapine's reeking ſteel!
And Thou, to whom my wedded faith was given,
On earth my ſolace, and my hope in heaven,
Approved in manhood, as in youth adored,
Beloved while living, as in death deplored,
O ſtay thy flight! around this dreary ſhore
A moment hover—and we part no more—
O'er thy poor corſe thy bleeding huſband hangs,
Counts all thy wounds, and feels thy lingering pangs—
O righteous Father! Thou, whoſe foſtering care
Suſtains creation, hear my dying prayer!
Look down, look down on this devoted land,
O'er my poor country ſtretch thy ſaving hand!
O let the blood, that, ſteaming to the ſkies,
Still flows in torrents—let that blood ſuffice!
To thee the dreadful recompence belongs—
To thy juſt vengeance I conſign my wrongs;—
O vindicate the rights of Nature's ſway,
And ſweep the monſters from the bluſhing day!" P. 15.

An

An Appendix in proſe is added, principally from the Abbé Barruel's Memoirs of Jacobiniſm, illuſtrative of the writer's argument, and admirably epitomized. We know not who the writer of this Poem is, but we thank him for his honourable exertion in the common cauſe of truth and religion, as well as for the entertainment he has afforded us by his excellent Poem, which we have not often ſeen equalled. The verſification is by no means exceptionable in point of harmony, but is principally remarkable for energy and ſtrength, more reſembling Churchill than Pope. With more correctneſs than the former; and force ſometimes beyond the latter. The author has, beyond doubt, written before, and we expreſs our well-founded expectations that he will write again.

ART. IX. *A Practical Guide to Thorough Baſs. Written by A. F. C. Kollmann, Organiſt of His Majeſty's German Chapel at St. James's.* Folio. 8 pp. Preface; 68 pp. all engraved Plates. 10s. 6d. Printed for, and ſold by, the Author, Friary, St. James's Palace; Hurſt, Paternoſter-Row; and Meſſrs. Clementi and Co. Cheapſide. 1801.

WE are happy to renew our acquaintance with this ingenious author, and to find that he has made conſiderable improvements in his mode of publication, by intermixing precept and example.

After obſerving that his work differs from all others of the kind publiſhed in this country, in reſpect of *ſyſtem* and *utility*, Mr. Kollmann adds:

"that two muſical authors* have revived the moſt confuſed and obſolete ſyſtems†, without even ſo much attention to the public, as to mention whether they are acquainted with the deſcribed ſyſtem, or have a ſingle argument to oppoſe to it."

To this follows the ſevere animadverſion on Mr. King, to which, in the Preface to the new edition of the "General Treatiſe‡," Mr. King has ſtill more ſeverely replied. We ſhall decline entering into the controverſy, unleſs Mr. Kollmann refutes Mr. King's allegations by a public defence of his firſt aſſertion. But although we leave to Mr. King the taſk of ſweeping away "the cobweb ſyſtem of Kirnberger and Kollmann," *if he can*, it is but juſtice to obſerve, that Mr. Shield

---

* Meſſrs. King and Shield.

† Of Rameau and Marpurg.

‡ April 17, 1801. See our 17th vol. for May, p. 517.

ſhould

ſhould *not* have been included in the cenſure. If, upon a cloſe examination of the "Introduction to Harmony," chapters had appeared expreſsly on the chords of the 11th and 13th, ſuch charge might have been well founded; but, ſince they are barely mentioned, and ſince Mr. Shield has followed one of the firſt *German* practical authors (Emanuel Bach) in many places, and omitted (like that great author) all reference to the doctrine of fundamental baſſes, &c. &c. we cannot but hope that, in a future edition, Mr. K. will change his numeral from *two* to *one*, and turn the whole weight of his arguments towards Mr. King, who is not only *able*, but *willing*, to engage in public controverſy. We are ſorry always to notice any *diſcords unreſolved*, but we conjecture that theſe two gentlemen are ſo fully employed in diſpenſing *harmony* among their ſcholars, that they cannot reſerve any portion for their own particular uſe. Enough then of this diſpute, which we ſhould have paſſed over almoſt unnoticed, but for the ſake of protecting the diffident merits, and well-earned laurels, of Mr. Shield.

PART I.—P. 1. Chap. 1. *Of the Scale.* Mr. Kollmann explains this now *practically;* but there is ſome obſcurity in the manner in which he uſes the term *degree.*

"§ 1. By the word ſcale is underſtood a gradual ſucceſſion of ſounds, either aſcending or deſcending; and the *degrees* of the ſcale are counted according to modern notation; ſo that if a line is counted as 1 or the firſt degree, the ſpace next above it is called 2, the line next over this ſpace 3, the ſpace then following 4, and ſo forth aſcending, or in the ſame manner deſcending.

"§ 2. The ſounds, by which the modern ſcale may gradually aſcend or deſcend, are either *ſemitones* (half tones) or *tones* (whole tones). A ſemitone is the progreſſion from any key to that next above or below it, ſuch as from B to C, from C to C ſharp, from C ſharp to D, or the ſame backwards; and a tone contains two adjoining ſemitones, ſuch as the progreſſion from C to D, from D to E, from E to F ſharp, or the ſame backwards.

"§ 3. A ſemitone which makes a *whole degree* of the ſcale, ſuch as B C, and E F, is called a major ſemitone; and one that contains but *half a degree* of the ſcale, ſuch as C C ſharp, D D ſharp, is called a minor ſemitone.

"§ 4. The modern ſcale may be either *diatonic*, or *chromatic*, or *enharmonic.*

"1. A *diatonic* ſcale is that which, according to modern notation, proceeds by *whole* degrees (ſee § 1) or by five tones and two interſperſed major ſemitones in an octave, ſuch as the ſcale of C without any flats, or that of A without any ſharps. The former, or that of C, is called the *major* ſcale, and has its name from the major (or greater) third which it contains; the latter, or that of A, is called the *minor* ſcale, on account of the minor (or leſſer) third which it contains.

"2. A *chromatic*

" 2. A *chromatic* ſcale is that which proceeds by ten *half*, and two interſperſed *whole*, degrees; or by *twelve ſemitones* in an octave.

" 3. An *enharmonic* ſcale, if it was introduced in modern muſic, would be a progreſſion by *quarter tones*. But as this ſcale (which has its name from ſomething ſimilar to it in antient muſic) has not yet been introduced, thoſe progreſſions only are called enharmonic, where one and the ſame key is treated like two adjoining different keys or intervals, ſuch as B flat and A ſharp."

If we conſider the example referred to in § 4, and count C[1] D[2] E[3], &c. we ſhall find eight degrees, according to the definition in § 1; and if we conſider the *ſounds* in § 2, they are certainly neither ſemitones nor tones, as we have frequently obſerved*. Whether the term *degree* be ſynonymous with *interval*, we ſhall not decide; but *ſounds* are repreſented on paper by *notes*, and on the inſtrument by *finger-keys*. This latter word (uſed by an author of *ſome* reputation†) would have prevented the confuſion which ariſes from the different meanings of the word *key*, eſpecially at the remark on the enharmonic ſcale. Mr. K.'s theory is perfectly correct, but inaccurately expreſſed. This is evident in the definition of the chromatic ſcale, for the *ten half* degrees contain five major or diatonic ſemitones, which, in the caſe of E F and B C, Mr. K. calls whole degrees.

P. 2. Chap. II. *Of Intervals.* If Mr. K. had maintained his firſt propoſition, that the *lines* and *ſpaces*, or rather that the *notes* on them, were *degrees*, and had not afterwards confounded the notes, and their diſtances, under the ſame term, the following definition of *interval* would have been unexceptionable‡.

---

* The ſignification of the term degree is by no means accurately determined by our Engliſh authors.

Dr. Holder makes it ſynonymous with interval, Malcolm limits it to the tone and ſemitone, and Dr. Pepuſch leans to the ſame opinion. But, if it ſignifies the ſame as interval, it is an unneceſſary word; and, if it be a general term for *tone and major ſemitone*, both which change their line and ſpace, we cannot think it of much importance. The modern writers of France and Germany, Rodolphe, Pleyel, Türk, &c. ſeem to affix the term degree either to line or ſpace; and this definition, if not its original meaning, is far more uſeful and intelligible to beginners, for whom all didactic works are ſuppoſed to be written, than any other, however correct.

† Mr. Maxwell. Eſſay on Tune, p. 16 and 40. (Edinb. 1781).

‡ In the very ingenious Eſſay of Holden, 1770, the word *ſtep* and *degree* ſignify intervals.

" An

" An *interval* is the diſtance from one ſound to another in reſpect of acuteneſs; and it is named according to the *number of degrees* it takes up in the diatonic ſcale, calling the loweſt term one, and counting *from degree to degree* upwards."

The remainder of this chapter is ſimilar to the two former works of the author, and unexceptionable.

P. 5. Chap. III. *Of Chords in General.* Divided into eſſential and accidental, according to Kirnberger.

P. 7. Chap. IV. *Of the Triad.* Three ſpecies, major, minor, and diminiſhed, or imperfect, &c. Two anomalous, its ſignature, &c.

P. 9. Chap. V. *Of the Inverſions of the Triad.* Chord of ſixth, and fourth and ſixth.

P. 11. Chap. VI. *Of the Chord of the Seventh.* Repetition of the doctrines of Kirnberger.

P. 15. Chap. VII. *Of its Three Inverſions.* The fifth and ſixth, third and fourth, ſecond and fourth.

P. 20. Chap. VIII. *Of Accidental Chords.* Suſpenſion, anticipation, and tranſition.

P. 23. Chap. IX. *Other Particulars.* The ſignatures, number of parts in a chord, number of chords in a bar, and limits of accompaniments, are very ingeniouſly diſcuſſed.

P. 27. Chap. X. *Of Recitative.* References to p. 52. Example from Graun.

P. 29. Chap. XI. *Of figuring a Baſs from the Score.* Several uſeful rules are given.

P. 30. Chap. XII. *Of other Signatures,* &c. An explanation of the modes uſed by other authors (particularly Geminani) deſerves attention, and the diſtinction betwen the $\frac{6}{5}$ and the imperfect triad is important.

P. 32. Chap. XIII. *Of Rameau's Chords by Suppoſition.* As we may have occaſion hereafter to reconſider the mutual attacks of Meſſrs. King and Kollmann, we think it proper to repeat the explication of the theories of Rameau and Marpurg from the preſent eſſay.

" § 1. The chords in queſtion are nothing elſe but thoſe *ſuſpenſions* of which I have treated in Chap. VIII. § 2, and the reaſon why I explain them here as chords by *ſuppoſition*, according to the doctrine of Rameau, is merely to ſhow the diligent reader the difference between the ſaid two doctrines, but not to deſire him to ſtudy theſe chords according to the latter doctrine.

" § 2. The ſaid celebrated author (Rameau) formed the chords in queſtion as follows.

" *Firſt*, he placed one ſuppoſed or indulged third underneath the baſs of the fundamental diſcord. This created his chord of the *ninth*, as at 1 in the following example,

" But

" But he treated the four upper parts according to their original nature, or as if the ſuppoſed baſs was not under them, and reſolved the chord, as at 2. This explanation ſhews, that the chord in queſtion was nothing elſe but three ſuſpenſions of the chord of the ſixth, like thoſe at p. 42.

" *Secondly*, he placed a ſecond ſuppoſed third (being a fifth) underneath the baſs of the fundamental diſcord. This created his chord of the *eleventh*, as below at 3. But he alſo treated the four higheſt parts of this according to their original nature, or as if the ſuppoſed baſs was not under them, and reſolved it as at 4. This explanation ſhews that the chord in queſtion was nothing elſe but three ſuſpenſions of the fundamental concord or diſcord, like thoſe at p. 42; or only two ſuſpenſions of the former, as below at 5. That the above is the true doctrine of Rameau, will appear from the tranſlation of his Traité de L'Harmonie (Treatiſe of Muſic) Chapter XXIX. et ſeq. and from Rouſſier's Traité des Accords, Part I.

" According to the degrees of the diatonic major or minor ſcale, on which the above chords of the ninth or eleventh took place, they conſiſted of different ſpecies, viz. the chord of the ninth thus:

b	a	b	c
G	G	F	F
E	E	D	D
C	C	B	B
A	A	G	G

and the chord of the eleventh as at

G	F
E	D
C	B
A	G

Both chords were alſo uſed incompleat, in four, three, or two parts. But of their inverſions, Rameau ſays or exemplifies nothing; and more than the ſaid two chords by ſuppoſition, with their different ſpecies, he does not teach.

" § 3. But Marpurg, the greateſt follower of Rameau, has not only taught the inverſions of the above chords by ſuppoſition, but alſo added to them a chord of the *thirteenth*, with its inverſions, by ſuppoſing another third (being a ſeventh) underneath the fundamental diſcord.

" According to the ſaid improvement of chords by ſuppoſition, the octave of the fundamental concord or diſcord may be ſuſpended by the ninth, the third by the fourth (as eleventh) and the fifth by the ſixth (as thirteenth); and of theſe ſuſpenſions any one or two, or all three, may be uſed alone, or together, as circumſtances require.

" In all their compleat or incompleat ſtates, the chords in queſtion may alſo be inverted as often as they contain upper parts."

P. 34. The firſt Part concludes here, and *two errata* are inſerted; the firſt of which, we conceive, ſtill wants rectifying.

Mr. Kollmann, at p. 18, in explaining the chord of the ſeventh, had given no inſtance of it *unprepared;* to remedy this, the following addition is inſerted.

" ERRATA.

" ERRATA.

" 1. (ſee page 13, § 5.) In chap. vi, and vii, I have only ſhewn that preparation of the ſeventh as eſſential diſſonance, where the diſſonance itſelf is taken in the ſame part of the harmony, in which it was contained in the preceding chord; but it can alſo be prepared in the fundamental baſs, or in the octave of the ſame. Both theſe ſorts of preparations, therefore, I will exemplify in the following examples, 1, 2, 3, 4; where at a there appears the preparation in the diſſonance itſelf, and at b that in the fundamental baſs or its octave."

Now in all the examples marked with a, the F, which is to make the 7th to the G chord, is heard in the preceding harmony; but, in thoſe marked with b, the antecedent chord is C (No. 3 excepted, which is G) and conſequently the *ſeventh*, not being heard before, is unprepared.

If Mr. K. means to uſe the term preparation in a new ſenſe, we can have no objection, provided it be properly announced. But hitherto the doctrine of prepared diſcords has always ſuppoſed, that the very note which was to form the diſſonance, muſt have exiſted as a part of the harmony immediately preceding. We are not perfectly warranted in our conjectures; but yet we ſuſpect that this is one of the few errors of Kirnberger. There are certainly three eſſentially diſtinct ways of uſing the diſſonant intervals.

I. By tranſition or paſſing notes.
II. By ſuſpenſion or retained notes.
III. By addition or unprepared notes.

That the modern uſe of the dominant harmony, and the diminiſhed ſeventh, derived from it by an added ninth (unprepared) to the fundamental baſs of the dominant, fully authorizes this claſſification, almoſt every page of muſic fully demonſtrates. We remarked before our objection to the term ſuſpenſion (vol. xvi, p. 393) and we are now confirmed in the opinion, that either the theory of Kirnberger or that of Mr. K. wants reviſion. Allowing the greateſt degree of credit to the acuteneſs and learning of our author, we are compelled to differ widely from him, when he calls the chord of C preceding that of G, with a 7, a preparation*.

PART

* Simpſon, in his Compendium firſt publiſhed in 1667, clearly diſtinguiſhes theſe three kinds of diſcords in the following ſections (edition 1678, p. 62.)

§ 2. *How Diſcords are admitted into Muſic.*

" Diſcords are two, chiefly uſed in compoſition: firſt, in diminution; that is, when two, three, or more notes of one part are ſet againſt one note of a different part; and this is commonly done in making a gradual

PART II.—P. 35. This conſiſts wholly of practical examples, in the following order:

P. 37.

---

dual tranſition from one concord to another. In this way of paſſage, a diſcord may be allowed in any one of the diminute notes, except the firſt or leading note, which ought always to be a concord."

§ 3. *Of Syncopation.*

"The other way in which diſcords are not allowed or admitted; but of moſt excellent uſe and ornament in compoſition; is, in ſyncopation or binding; that is, when a note of one part ends and breaks off upon the middle of the note of another part."

§ 5. *Of Diſcords, Note againſt Note.*

"Although we have mentioned but two ways in which diſcords are allowed; that is, in diminution, and ſyncopation; yet we find a third way, wherein ſkilful compoſers do often uſe them; which is, by ſetting note for note of the ſame quantity one againſt another; and though it be againſt the common rules of compoſition, yet being done with judgment and deſign, it may be ranked amongſt the elegancies of figurate muſick."

"The prime or chief of which, for their uſe and excellency in muſick, are a tritone and a ſemidiapente; that is, the greater or exceſſive 4th, and the leſſer or defective 5th.

Dr. Pepuſch (ed. 1731, p. 25 and 41) claſſes the diſcords into thoſe which are prepared and reſolved, and thoſe uſed as paſſing or tranſient notes.

"All notes treated as diſcords muſt be prepared in the unaccented part of a barr, by being then *ſtruck as a concord*, in the next accented part of a barr, the ſame note holding on, muſt be made a diſcord by ſtriking with it the note next above it, or its replicate; and in the following unaccented part of the barr, the diſcord muſt be reſolved by deſcending a ſingle degree to a concord; that ſingle degree may be a whole tone, or a ſemitone major."

The ſecond claſs is thus deſcribed:

"In diviſions or diminutions, wherein we make uſe of the ſecond, ſeventh, and fourth diſcord, and alſo of their replicates or octaves, as paſſing or tranſient notes, the notes in the accented parts of the barr muſt be concords, and thoſe in the unaccented parts of the barr may be diſcords, provided we come to them by degrees upwards or downwards; and that afterwards we proceed farther by degrees upwards or downwards to a concord."

Dr. Pepuſch has not made a ſeparate claſs (like Simpſon) in his *Rules*; but the uſe of the ſemidiapente in the reſolution of the $\frac{6}{5}$ (example 106, p. 168) clearly ſhews that the dominant harmony might *then* as *now* be taken unprepared.

"The fifth is alſo made a diſcord by the ſixth's being taken and ſtruck at the ſame time with it. As its chief preparations and reſolutions are in Plate 1, we need not mention them here; but will add to what is in the Plate, that it may alſo be reſolved in the ſemidiapente, the

P. 37. I. *Practice of the Triad*, and its two inverſions, in all the twelve major modes.

P. 38. Ditto, in the twelve minor modes.

P. 39. II. *Practice of the Seventh.* This leſſon contains the ſevenths on C. F. B. E. A. D. G. in the major, and A. D. G. C. F. B. E. in the minor, with their three inverſions, in all the twenty-four keys.

P. 41. III. *Preparation and Reſolution of the eſſential Seventh.*

P. 42. IV. *Suſpenſions of the Triad, and its Two Inverſions.*

---

the baſs deſcending a ſemitone major; but then this defective fifth muſt afterwards be reſolved. The fifth diſcord may alſo be reſolved in a fourth, the baſs keeping on at the reſolution."

The preceding examples alſo of the diminiſhed ſeventh, clearly prove that the added ninth was admitted without preparations.

" The diminiſhed-flat ſeventh may alſo be uſed without ſyncopation, but then it muſt be preceded by a concord, and ſucceeded by a fifth, or by a third. The natural-flat ſeventh ſyncopated, may occaſionally be reſolved into this falſe relation, but afterwards more muſt follow."

Mr. Holden, on the contrary (Eſſay, 1770, chap. vii, art. 159) makes the diſcords by addition a principal claſs, and thoſe of ſuſpenſion only ſecondary. If Britain may claim any original merit from this claſſification, ſurely Mr. Holden may rank as an amateur very highly; ſince the ſyſtem here advanced, in reſpect of the 9ths and 4ths, is perfectly ſimilar to that of Kirnberger*.

173. " In regard to the ſecond ſpecies of diſſonances, art. 159, *viz.* thoſe which have another ſound ſubſtituted inſtead of one of the proper harmonics, the ſubſtituted ſound for the moſt part only diſappoints, or ſuſpends, the hearer's expectation, for ſome part of the time, and afterwards gives place to the proper ſound; and, therefore, theſe may be juſtly called diſſonances by ſuſpenſion. The moſt common diſſonances of this claſs, derived from the perfect chord, are,

" 1ſt. The chord of the fourth, which is figured with a 4, or with 5 and 4; in which the fourth only ſuſpends the third, the fifth and octave at the ſame time taking place as uſual.

" 2nd. The chord of the ninth, which is figured with a 9, or with 9 and 5, or 9 and 3; in which the ninth only ſuſpends the octave, but the fifth and third takes place as uſual.

" 3d. The chord of the ninth and fourth, figured with 9 and 4, or 9, 5, and 4; in which both theſe ſuſpenſions take place at once, and the fifth only retains its proper place."

* Kirnberger's work was not publiſhed till 1774.

P. 44. V. *Suſpenſions of the Seventh, and its Three Inverſions.*
P. 46. VI. *Anticipations in the Triad.*
P. 48. VII. *Anticipations in the Seventh.*
P. 50. VIII. *Tranſient Chords in Natural Modulation.*
P. 51. IX. *Harpeggios.* (N. B. it ſhould be *Arpeggio.*)
P. 52. X. *Recitative.* (From Graun.)
P. 54. XI. *Six Thorough Baſs Leſſons, with a Solo Part for a Violin.*
P. 66. XII. *Examples from Six celebrated Authors.*

We ſhall here tranſcribe from Mr. Kollmann an account of theſe pieces, from p. 36.

" At p. 66, the examples by Eman. Bach, are from his Eſſay on the Art of playing on Keyed Inſtruments, Part II. (in German) without upper parts.

" At p. 66, examples by Handel, from his Six Concertos for the Harpſichord or Organ, with his certificate that the copy was corrected by himſelf (Walſh) p. 41.

" At p. 67, examples by Corelli, from his Score of Twelve Concertos, carefully corrected by eminent maſters, and reviſed by Dr. Pepuſch (Cooke) p. 1.

" At p. 67, examples by Geminiani, from his Op. X, and XI, without upper parts.

" At p. 68, examples by Rameau, from the Tranſlation of his Traité de l'Harmonie, " Treatiſe of Muſic," p. 155.

" At p. 68, examples by Tartini, from his Six Solos for a Violin, with a Thorough Baſs, Op. II, (Walſh) p. 16."

Thus terminates Mr. Kollmann's third work; which, as a practical compendium of the two former; and compared with the prior works of his countrymen, Lampe, Heck, and Frike, deſerves the greateſt praiſe. As far as the doctrines of Kirnberger are unexceptionable, Mr. K. has the firſt claim to the gratitude of all the riſing muſical generation, for their introduction in this country. Before theſe Eſſays, the name of that great muſician was ſcarcely known. The ſlight mention of him in Dr. Burney's Travels* (previous to Kirnberger's learned work, firſt publiſhed in 1774) and the ſecondary obſervation of Reichardt (Dr. Burney, vol. iv, p. 598) excited no great curioſity *here*, eſpecially as the talents of Marpurg had been ſo highly extolled by Meſſrs. Linley and Baumgarten,

* Dr. Burney's German Tour, vol. ii, p. 211, gives an account of this eminent theoriſt (October, 1772).

and

and his works partly announced by Mr. Jones of Nayland*, from their united pens.

Reviewing our own account of theſe three important Treatiſes, we are inclined to add a few material obſervations. The ſyſtem of Mr. K. as founded on the trumpet ſcale, never can be admitted; our reaſons have been fully, and we truſt ſatisfactorily, detailed†. The fixing upon *any temperament whatever*, as a baſis of theory, is totally inſecure, and liable to every practical objection. The excluſion of all the Italian ideas upon counterpoint, &c. is an apparent (but perhaps inevitable) blemiſh. The great excellence of the firſt Eſſay conſiſts in eſtabliſhing, upon clear and incontrovertible principles, that the two ſuſpenſions of the 4th and 9th are not produced by the confuſed *ſuppoſitions* of Rameau and Marpurg; but by the ſimple retention of one of the parts from the antecedent harmony, and conſequently not *cognizable* (if we may be allowed the expreſſion) in the fundamental baſs. It would give us the greateſt ſatisfaction, to extend this praiſe to every part of the work; but we will leave to Meſſrs. King and Shield the confutation of thoſe paſſages, which we are more inclined to queſtion, particularly the doctrines of preparatory ſuſpenſion of the diminiſhed 7th, &c.

The ſecond Eſſay‡ is a ſuperior production. The doctrines of the German writers, on fugue, canons, &c. are here uſefully abridged, and the more general rules of compoſition are treated with great clearneſs and ſucceſs.

The laſt, we again repeat, has the moſt important advantage of preſenting the rule and example to the eye in the ſame page, and therefore, in this reſpect, is far preferable to the preceding two, in which they are unfortunately ſeparated.

---

* Mr. Jones in his Treatiſe (1784) Introduction, p. vi.

" There is a voluminous writer in the German language, of whom great things are ſpoken, and I am told he has gone learnedly and methodically through the whole ſcience of compoſition. Two celebrated artiſts of this age, Mr. Linley and Mr. Baumgarten have taken great pains, the one to tranſlate, the other to compile, what is moſt excellent and uſeful in the works of this German; and from that compilation (all the contents of which were lately ſhewn to me with great liberality and candour by the ingenious compiler himſelf) I think all ſtudents in muſic may derive great advantage, if it ſhould be publiſhed, as I hope it will be in due time. The name of this writer is Marpurg, a contemporary with Handel, and I think of the ſame ſchool and education."

† Vol. xvii, p. 524.

‡ See vol. xvii, April, 1801, p. 399.

If

If we ſhould have the leſs agreeable taſk of examining Mr. K.'s talents in the controverſial ſtyle*, we truſt that occaſion will be found to applaud his temper, and to congratulate the lovers of harmony on the advantages of calm diſcuſſion, when opinions may be diametrically oppoſite.

ART. X. *A Journey into Cornwall, through the Counties of Southampton, Wilts, Dorſet, Somerſet, and Devon: interſperſed with Remarks, moral, hiſtorical, literary, and political. By George Lipſcomb.* 8vo. 5s. Rivingtons. 1799.

WE know not how this entertaining volume has been miſlaid, but in ſpite of all our vigilance ſuch accidents will occaſionally happen. The author need not have felt any embarraſſment from the idea of his performance being unworthy of the public eye; we have found it very pleaſing, and to thoſe who make the ſame excurſion it will undoubtedly be very uſeful. The title-page promiſes rather too much, and ſome of the anecdotes detailed do not appear of adequate importance; but throughout we have occaſion to commend the writer's principles and good ſenſe. The following account of the tin mines will entertain many of our readers.

"From hence we proceeded to the great mine at *Polgooth*, not far from that which we have juſt attempted to deſcribe. This vaſt ſubterranean cavern is ſaid to be one hundred and twenty fathoms deep.

"The ſhafts where the miners deſcend, and by which the ore is raiſed to the ſurface, are ſcattered over an extent of ſterile country; whoſe dreary appearance, and the ſallow faces of the miners, concur to awaken the moſt diſmal and gloomy ideas. But, though rugged the ſurface, the interior is fraught with the richeſt treaſures, "hid faſt in the quarries, or ſunk deep in the mines." Though withered the complexion and miſerable the appearance of the human race, by their labours are the fineſt works of art brought to perfection, and their induſtry is a ſtrong pillar of the ſtate.

"The deſcent into the mine is performed by means of ladders placed almoſt perpendicularly, ſo that it is a very dangerous paſſage. You are furniſhed with a ſuit of cloaths, adapted to the ſervice you

---

* Mr. King's challenge evidently is of that nature, that Mr. Kollmann *muſt* anſwer it. Mr. Shield ſeems at preſent to ſlight the accuſation; but perhaps he may defend his principles in his *Supplement*. We have not eyes ſufficiently acute to diſcover that *he* is the *reviver* of any *confuſed* and *obſolete ſyſtem*; although we diſlike, as much as Mr. K. his ſilence on the ſubject of Kirnberger, and the ſuſpended diſcords.

are

are about to engage in, upon signifying your intention to visit the interior of the mine; and are accompanied by a guide, who carries a light before you.

"The damps of these subterraneous caverns are sometimes so baneful and offensive, that the stranger, unaccustomed to expeditions of this nature, is not unfrequently tempted to recede, rather than subject himself to their noxious effects.

"We descended more than forty ladders, slippery with humidity; and some of them almost worn out by the feet of the labourers, before we reached the deepest part of the mine.

"At the foot of each ladder is a narrow pause, or landing-place; and, at certain intervals, are openings into different beds of ore. I did not learn, that there was any material difference between the quality of the tin dug in the lower stratum, and that which is found nearer the surface; but the quantity of clay, spar, dross, mundic, &c. mixed with the ore, varies in different parts. Some specimens were shewn us, of a beautiful intermixture of copper, silver, and tin ore, with very brilliant and transparent spar.

"Those who dig in these wretched and dismal excavations, are under the necessity of breathing so much impure air, that their health is speedily injured; and they die, at an early period, hectic or paralytic.

"The wages paid for labour are, however, so considerable, that workmen are always to be met with, ready to sacrifice their health and strength in these dark and gloomy mansions.

"At about the depth of fifty or sixty feet below the surface, water begins to collect; percolating through the different strata. The lower parts of the mine would, of course, be overflowed by it, and the working of the ore completely obstructed, if it were not constantly carried off:—this process is now performed by an immense steam engine.

"The very extraordinary size of this stupendous piece of mechanism, which is said to have cost twenty thousand pounds, induced me to make some enquiries respecting its force, powers, and capacity.

"I was informed, that the quantity of coal used to keep it in motion was seventy-two bushels in twenty-four hours. It raises sixty-three gallons of water at every stroke, and performs fourteen of these motions every minute. The water thrown out upon the surface, by means of this wonderful machine, runs off like a river; and, being conducted to the mine before described, under the name of the *Happy Union* or *Stream-mine*, is there made use of, to separate the ore from the foil, in the manner already mentioned.

"There are two engines of this kind employed, during the wet seasons; but, in the summer, one only is found sufficient to carry off all the superfluous water: the quantity of which, upon an average, daily thrown out, according to the preceding calculation, must be upwards of nine hundred thousand gallons. But, notwithstanding the wonderful powers of the machine, the nicety of its poize is so exactly regulated, and its perfection so complete, that the slightest pressure made with the palm of the hand upon a sort of bolt or key attached to a large valve, immediately suspends the operation of the whole; which is again as instantly restored, upon the removal of the force applied.

"After

"After having contemplated the wonders around us, both of nature and art, until our ſurpriſe and admiration had given place to the leſs pleaſing ſenſations of hunger and fatigue, we left the mine, and aſcended once more to the chearful light of day; feeling all the fulneſs of that beautiful but figurative deſcription of *Morell**, when he brings the merchant *Abudah* out of the belly of the mountains of *Taſgi*:—nor, could the aſtoniſhed *Taſgites* (according to the fame fable) have felt more wonder and amazement at the preſence of their new ſultan, when he came forth out of the bowels of the earth, than was impreſſed upon the countenances of ſome genteel travellers, who had juſt arrived at the ſhaft of the mine at *Polgooth*, when we emerged into day-light, in the groteſque habits with which the tinners had furniſhed us, covered with filth, dripping with moiſture, and beſmeared with all the various productions of the ſoil.

"The labourers employed in the mines are uſually exchanged at ſhort intervals; it being neceſſary to their health, and indeed to their very exiſtence, that they ſhould emerge from the deleterious humidity of theſe caverns, and breathe a purer air." P. 255.

We are always favourably inclined to topographical publications, for there are few indeed which muſt not, more or leſs, add to the knowledge of our native country. What is overlooked or partially underſtood by one traveller, is obſerved and inveſtigated by another; and as every writer purſues one object in preference to another, the different branches of ſcience are progreſſively extended and improved by the aggregate exertions of the many. If this volume ſhall come to a ſecond edition, and we ſee no reaſon why it ſhould not, we recommend a ſmall map. The author may perhaps undertake to deſcribe other towns. He is certainly very well qualified to do ſo, as he ſeems to poſſeſs vivacity of remark, and an agreeable facility of writing.

ART. XI. *Obſervations on the Increaſe and Decreaſe of different Diſeaſes, and particularly of the Plague. By William Heberden, M. D. F. R. S.* 4to. 96 pp. 5s. Payne. 1801.

THESE Obſervations are deduced from an examination of the bills of mortality, principally of London, from which the author has conſtructed a ſeries of tables, calculated to place the facts, intended to be illuſtrated, in a conſpicuous point of view.

---

* That is, we ſuppoſe, of *James Ridley*, who publiſhed the Tales of the Genii, under the feigned name of *Sir Charles Morell*.

The firſt table gives a view of the annual chriſtenings and burials in London, for each year of the eighteenth century, divided into ten compartments, each containing ten years. Alſo the proportion out of every thouſand who have died by bowel complaints, ſmall-pox, meaſles, or child-birth.

From this table we ſhall give the averages of the chriſtenings and burials in every ten years.

From 1700 to 1710 incluſive, there were	chriſtened	15623
	buried	21461
From 1710 to 1720	chriſtened	17111
	buried	23909
From 1720 to 1730	chriſtened	18203
	buried	27492
From 1730 to 1740	chriſtened	16830
	buried	26492
From 1740 to 1750	chriſtened	14458
	buried	25352
From 1750 to 1760	chriſtened	14789
	buried	20460
From 1760 to 1770	chriſtened	16176
	buried	23441
From 1770 to 1780	chriſtened	17170
	buried	21460
From 1780 to 1790	chriſtened	17862
	buried	19269
From 1790 to 1800	chriſtened	18754
	buried	19680

On this table it may be remarked, that the chriſtenings have not increaſed, within the latter part of the century, in the proportion that might have been expected, from the prodigious increaſe in the buildings in and near London, ſuppoſing the population to have been, in any degree, proportionably augmented. This the author accounts for by obſerving,

"that though London has been very much extended, and the number of its inhabitants proportionably enlarged within the laſt forty years; yet this having taken place principally in the pariſh of Mary-le-bone, which is not included in the bills of mortality, it makes no addition to the yearly accounts."

But that the burials ſhould have gone on decreaſing, while the inhabitants were daily augmenting, will be contemplated with pleaſure. This ariſes from the people living more wide, the houſes not being ſo crouded with inhabitants as heretofore; from the improvements in the ſtreets and buildings, not only in

London but in all great towns, and in the manner of living throughout the kingdom; particularly with reſpect to cleanlineſs and ventilation.

The ſecond table contains ten different articles, extracted from the London weekly bills of mortality, ſhowing their variation every week for ten years; and the following ſhows the number of women delivered, and children born, in the Brownlow-Street Hoſpital, from 1749 to January, 1801.

The following ſtatement, the author ſays, was deduced from an average of about ten years, to ſhow the mortality from certain diſeaſes, at the beginning, middle, and end, of the 18th century.

	Beginning.	Middle.	End.
Abortive and ſtill-born . .	600 . .	570 . .	750
Colic, flux, gripes, &c. . .	1100 . .	135 . .	20
Conſumption	3000 . .	4000 . .	5000
Dropſy	850 . .	900 . .	900
Evil	70 . .	15 . .	8
Fever	3000 . .	3000 . .	2000
Gout	26 . .	40 . .	66
Lunacy	27 . .	75 . .	70
Palſy, apoplexy, &c. . . .	157 . .	280 . .	300
Rickets	380 . .	11 . .	1
Small-pox	1600 . .	2000 . .	2000

We have no doubt of the author's accuracy in forming this table, from the materials he mentions; but are by no means inclined to think, with him, that ſo great a difference in the mortality, from particular diſeaſes, exiſts as is there marked, or, in other words, that certain diſeaſes are become ſo much milder, leſs frequent, and fatal, as the table indicates. Thus the average deaths from rickets, which in the beginning of the century are ſtated to be 380, in the middle are reduced to 11, and at the end to only one, can by no means be allowed to ſhow the actual ſtate of mortality from that diſeaſe, as muſt be obvious to any one who walks through the ſtreets and alleys, inhabited by poor labouring people, or whoſe walk in life leads him to attend that claſs of the community. The number of ſqualid, emaciated, and crippled objects, every where to be met with, would rather tempt us to believe little alteration has taken place, either in the frequency or fatality of the complaint. But as all children who die of rickets are, before the fatal period, extremely emaciated; and as mothers and nurſes conſider it as a reproach to ſay their children are rickety, the diſeaſe being ſuppoſed to be induced by want of cleanlineſs and exerciſe, their deaths are conſtantly attributed to conſumption; and this is doubtleſs one of the cauſes of the progreſſive increaſe of

deaths attributed to that diſeaſe. The ſame may be ſaid of ſcrofula, or evil, the average of deaths from which are probably, even at this time, more than are ſuppoſed to have occurred at the beginning of the century. The diminution in the number of deaths from colic, flux, gripes, &c. ſeems equally erroneous. The deaths from theſe cauſes, which are certainly more numerous than they are here ſuppoſed, are probably referred by the ſearchers to convulſions, a frequent ſymptom in the laſt ſtage of theſe complaints in children.

The author is aware of the inaccuracy with which the London bills of mortality are formed, and has pointed out ſome of their defects, he will not therefore be diſpleaſed at what we have ſuggeſted, with the view of further correcting them; or conceive that our obſervations are meant to detract from the value of his work, which has great merit, and is equally creditable to his ingenuity and induſtry.

After ſome pertinent obſervations on the increaſe in the deaths from ſmall-pox, gout, lunacy, palſy, &c. in the middle and latter part of the 18th century, the author proceeds to ſtate the cauſes of the total ceſſation of the plague in this country, and in the greateſt part of Europe; and ſhows, by unanſwerable arguments, as we conceive, that this muſt be attributed to the alteration that has taken place, in our habitations and mode of living, ſince the fire of London. Plague, like the jail fever in this country, always makes its firſt appearance in the cloſe and ſordid habitations of the poor, where numerous diſtreſſed objects are crowded together, and is probably the offſpring of confined human effluvia, exalted to a high pitch of malignity by the heat of the atmoſphere. Therefore, though the ſeeds of the plague, like thoſe of the ſmall-pox, and perhaps ſome other contagious complaints, may be conveyed in goods manufactured in infected places, and communicated to perſons handling thoſe goods; yet the diſeaſe can never be generally propagated, but in places where cauſes exiſt ſimilar to thoſe that gave it birth. Our readers will find this ſubject treated with peculiar accuracy by this author, and many uſeful practical obſervations adduced, which we recommend to their particular attention.

ART. XII. ΕΙΣ ΘΕΟΣ, ΕΙΣ ΜΕΣΙΤΗΣ; *or an Attempt to ſhew how far the Philoſophical Notion of a Plurality of Worlds is conſiſtent, or not ſo, with the Language of the Holy Scriptures.* 8vo. 406 pp. 8s. Rivingtons, Cadell and Davies, &c. 1801.

SO raſh are theory and ſpeculation, in general, that a ſober eye can ſeldom turn to them with pleaſure. To this remark, however, we find a happy contraſt in the preſent work; in which a moſt chaſtiſed and ſteady judgment, full of reverence for ſcriptural truth, conducts the author through each ſtep of his enquiry. Nor does he ever, to our hearty ſatisfaction, forget the true diſtinction between allowable conjecture, and facts deducible from the words of Revelation. We have received, on this account, unmixed pleaſure from the peruſal of this book; which we recommend, as the author evidently would deſire to have it recommended, not as neceſſary to the faith of any humble Chriſtian, but as capable of ſolving doubts ariſing out of the enquiries of philoſophy, and as calculated to defeat ſome cavils, which infidels have often urged with no ſmall triumph and ſucceſs.

As we cannot readily, nor, as it ſeems, reverently ſuppoſe that God has created any thing in vain, ſo upon the diſcovery that the ſeveral planets in our ſyſtem are globes analogous to that on which we dwell, and that the ſtars are bodies of original light, like the ſun round which our ſyſtem revolves, a conjecture naturally ariſes, that the planets are indeed inhabited worlds, and the fixed ſtars the centres of more diſtant ſyſtems, the number of whoſe dependent planets cannot be computed. This ſublime conception fills the mind at once with awe and reverence for the author of ſuch glorious works, and ſo far is well-ſuited to promote the general feelings of piety; but ſtill it leads to queſtions, by which different men will be affected in very oppoſite ways. The religious man will aſk, of courſe, whether ſuch a notion be ſupported by, or, at leaſt, not inconſiſtent with the Scriptures? While the Deiſt will enquire, as frequently he has, how is it that this little world, undiſtinguiſhed otherwiſe, among myriads, has been ſo favoured, that the Deity ſhould viſit it, and conſummate on it the ſtupendous miracle of redemption? To theſe queſtions, the preſent work is deſigned to offer the due and rational means of reply; and the deſign is executed in ſuch a manner, as to be highly creditable to the author, whatever may be his reaſon for withholding his name. He is entitled certainly to much more

more reſpect and attention than he claims in the very modeſt opening of a ſenſible Preface; which exordium, as it appears to mark the character of the writer, we ſhall here inſert.

" For a work, in which neither the author's own opinions are advanced dogmatically, nor the opinions of others cenſured uncharitably; in which, if there is no good, there is certainly no poſitive harm; in which, if there is nothing to allure the gay, there is nothing that can offend the grave; we need not, I truſt, have to apprehend any very harſh criticiſm.

" The critic, who underſtands aright his duty to the public, is certainly bound to point out errors, wherever ſuch errors occur, as may either miſlead the ignorant, or deceive the weak: he is bound to expoſe the incapacity of an author, where ſuch incapacity may work any detriment to ſociety. I may not, therefore, deſire to be excuſed, if I have rendered myſelf obnoxious to charges of ſuch a nature; but yet I ſhall hope, for the ſake of the ſubject, to be at leaſt treated with gravity and decency; for, to borrow the words of a better man and a much wiſer man than myſelf*, I may truly ſay, the work, " ſlight and imperfect as it is, is deſigned for the ſervice of truth, by one who would be glad to attend and grace her triumphs; as a ſoldier, if he has had the honour to ſerve ſucceſsfully under her banner; or as her captive, tied to her chariot wheels, if he has, though undeſignedly, committed any offence againſt her," P. v.

Another paſſage, apparently characteriſtic alſo, and honourably ſo, we ſhall tranſcribe.

" Philoſophy and Revelation are once more ſaid to be at variance: it has often happened before, but Revelation has always ſtood its ground: nevertheleſs, I reſpect philoſophy, and wiſh it to receive the ſupport of Revelation, wherever it is poſſible. Whenever they are fairly proved to diſagree, my choice is made. I know which to abandon, and which to adhere to. I know there is but one Being, who can have a right to ſay, ΕΓΩ ΕΙΜΙ ΤΟ ΦΩΣ ΤΟΥ ΚΟΣΜΟΥ: and HE hath ſpoken, and I am ſatisfied," P. xiii.

The book is preſented, in a ſhort but judicious Dedication, to the Archbiſhop of Canterbury, from whom the author ſeems to intimate that he has received ſome favours. We may ſafely add, that he has proved himſelf not undeſerving of them.

He begins his Eſſay, by giving a conciſe and general anſwer to thoſe objections of the Deiſts againſt Chriſtianity, which are founded on a profeſſed regard for the glory of God. From theſe he proceeds to that particular objection already mentioned, reſpecting the apparent diſproportion between the conſequence of this globe, and the great plan of redemption alledged to be carried on upon it. After ſtating fully the objection of the Deiſts, the author thus proceeds:

---

* Dr. Jortin.

" Such

"Such are their expreſſions, or at leaſt the purport of them; and it muſt be admitted, that, to a certain degree, there may appear ſome juſtice in them. Man is but a worm of the earth, and the earth probably but a ſpeck in the Univerſe; and God is infinite, and not the maker of man only, or the planet he inhabits, but of myriads and myriads of ſuch worlds as this, and perhaps of myriads and myriads of different and diſtinct races of intelligent beings. But, if they will run the race with us, not only for upholding, but for enlarging our ideas of God's infinite perfections and incomprehenſible greatneſs, we are nothing loth to conteſt the point with them. In the name of that God we both profeſs to adore, let us, for once at leaſt, unite, in ſetting forth his glory, and proclaiming aloud "the wonders that he doth for the children of men." They object to the Chriſtian mediatorial ſcheme, as inconſiſtent with the greatneſs and glory of God. I ſhall not repeat what they ſay, or unneceſſarily bring to remembrance the many degrading ideas this ſyſtem is ſaid to preſent to their minds; but it will be the purpoſe of this tract, to take them up upon their own grounds, and ſee whether, upon that very foundation, the whole mediatorial ſcheme may not ſerve exceedingly to raiſe and exalt our notions of God's greatneſs and magnificence.——And firſt, either all things muſt have been perfect from the beginning, or not ſo: if they had been ſo, they would have continued ſo; but they are not now all perfect, ſo they were not ſo from eternity. Had all things been perfect, there would have been no inequalities; all things would have been equally perfect, and would never have required either amendment or correction. But who can deny, that before things can now be brought to a ſtate of perfection, numberleſs things, even in this our ſmall habitation, require both amendment and correction? And how do we know, but that, in all the planetary regions around us in the Univerſe, and among all the variety of intelligent beings inhabiting them, this may not equally be the caſe? And how do we know, but that the great Author of all may purpoſe the final redemption of all; and be, by infinite revelations of his glory and perfections, now enlightening and amending them?" P. 12.

After extending theſe remarks, and ſumming up the mediatorial ſyſtem in the words of St. Paul, he recurs to other objections, which he anſwers in a ſolid and judicious manner.

"So, ſaith *St. Paul*, will terminate the *mediatorial* office of Chriſt; a matter, full of hope and glorious expectation to any reflecting mortal. But, ſay the Deiſts, not conſiſtent with the greatneſs of God: God inhabits eternity, in full enjoyment of his own ineffable perfections; and he may render us happier or not, as ſeemeth to him beſt: but, paſt all doubt, he meant to confine us, as to this life, to the confines of the globe we dwell on; and not to inform us any further, or to interfere at all, by any meſſengers from above: true, it is a ſcene very puzzling to us, and very perplexing; and, though God might ſhew himſelf if he would, for his power is certainly over all things, yet he is too high to ſtoop ſo low: he intends, that we ſhall doubt and deliberate for ourſelves; though the faculties of many are very limited, and not even capable, in all caſes, of diſcerning good from evil; and [they] may,

may, through weakneſs, bring upon themſelves evils without number. This is what the Deiſts ſay. I think, and I muſt confeſs, feel bold enough to ſay it, though I loſe for ever the reputation of being ſo exalted a mind, as to comprehend the *real* glory of God; that it would be more merciful in him who made us what we are, to tell us ſomewhat more of what we are to come to. I think the goodneſs of God is too much ſwallowed up in his greatneſs, if he cannot ſtoop to help thoſe who may be in danger of ſuffering from the abuſe of the faculties he was pleaſed to give them. I think I ſee ſomething, ſurpaſſing in glory and greatneſs itſelf, all that I can conceive, in the notion of God's ſending forth, from his own boſom, a ray of his divinity, to guide the diffident and fearful ſoul, though it have to paſs to the utmoſt bounds of the creation, to find our *remote abiding place*. I am free to declare, that *their* notions ſtagger *me*, as much, in regard to ſome of the brighteſt attributes I refer to my Creator, as it is poſſible for any of the notions *I* entertain of the redemption by Chriſt to ſtagger and alarm *them*. And ſurely I have a right to be equally jealous of the glory of God. But, though the redemption of the rational inhabitants of this little globe of our's would ſeem to me, conſidering how many generations have deſcended to the grave, and how many yet may be ſent to combat with its difficulties, a work well befitting the providence of him who made it, (ſmall though perhaps it is in itſelf, and of ſmall account in compariſon with many in the ſyſtems above us, however wonderfully adorned;) yet I by no means can bring myſelf to limit my ideas of the *mediatorial* ſcheme to this our ſyſtem: I cannot think the words of St. Paul require this of us; "*for he hath put all things under his feet;*" or, in other words, for the Father has put all things under the feet of Chriſt. But we muſt except whom? —*He* [Him] which did put all things under the feet of Chriſt.—All things elſe therefore but the Deity: not only this pitiful globe of our's;—but all this plurality of worlds, and variety of beings, that infinite ſpace can contain." P. 23.

After having given this general view of the notions of this author, which they who would ſee further developed muſt recur to the book itſelf, we conſider it as an indiſpenſable act of juſtice, to ſhow how very careful he is reſpecting the application of Scripture to his purpoſe.

"It is not uncommon, among thoſe who ſearch the Scriptures, in order to find ſupport for particular opinions, to fix upon certain paſſages which may be called *neutral*; which, not aſſerting the point in queſtion, may yet be thought to leave a door open for ſuch a conſtruction as is required. I believe many paſſages in the Goſpels, and other parts of the New Teſtament; but certainly ſome in the Old Teſtament might be ſelected, which would bear a conſtruction very conformable to the doctrine now laid down. But, though ſome of theſe paſſages we ſhall make it our buſineſs to point out, yet we muſt beg to be underſtood, that we do not hold the opinion itſelf to be of that weight, as to juſtify any *forced* interpretation of the Scriptures whatſoever. It will be more readily granted, that the doctrine is not expreſsly to be made out from Scripture; that, as the holy writings of the

the Prophets, Evangeliſts, and Apoſtles, were principally, if not entirely, confined to the ſetting forth of the mediatorial redemption of the ſons of men on this globe only, it could not fall within their ſcope to extend the matter further; beſides, it might not be known to them (though, I confeſs, I am inclined to think otherwiſe) for we are not taught by divine revelation that there is a plurality of worlds, though it ſeems to be a very well-founded conjecture in philoſophy. True it is that, by analogy, we ſhould be authoriſed to infer, that it is of no moment to the inhabitants of other worlds, to be informed of God's ſpecial diſpenſations towards this; but yet I think this may not be ſo: but, if Scripture neither aſſerts, nor ſhould ſeem to imply this doctrine, ſtill, if our philoſophical contemplations and reſearches have excited in us much more exalted ideas of God's greatneſs and majeſty, ſince the plurality of worlds has appeared to be a phyſical truth; I do not ſee why it ſhould not give us far more enlarged ideas of God's infinite mercy, to repreſent to ourſelves, from the very words of Scripture, that the ſame mediatorial method of aiding, healing, and removing the infirmities of God's creatures, has been, or will be, extended *in its effects* to the utmoſt limits of the univerſe: and, when this mighty work of ſalvation ſhall be concluded, and all the acts of all the rational beings throughout the univerſe have been brought to account, then the mediatorial functions will ceaſe, and "God be All in All:" all the enemies and ſeducers of the rational ſoul being previouſly ſubjected to the Mediator, by his glorious triumph over them; and the ſouls themſelves ſo purified and perfected, by the application of Chriſt's merits, as to be capable of being admitted into union with God: ſo boundleſs, perhaps, will be the Catholic Church of Chriſt our Redeemer; and the communion of ſaints in the realms above; a communion of ALL THE RATIONAL BEINGS OF THE CREATION redeemed by one Mediator, ſanctified by one Spirit! So far from this ſeeming repugnant to the glory of God, I muſt declare, that my mind ſeems to expand when I contemplate this marvellous ſcene; and, though nothing can render the mediation of our bleſſed Lord greater to us, as it affects ourſelves, than the Scriptures, according to the letter, repreſent it; yet, why may we not extend this bleſſing to thoſe "morning ſtars" around us, that "ſang together when the foundations" of this our "earth were laid?" P. 47.

Another ſpecimen of the author's caution and propriety, we cannot perſuade ourſelves to withhold.

"I have thus ventured to ſtate the queſtion generally; and to propoſe, with the caution and diffidence ſuch a ſubject demands, the notions which a true believer may be allowed to entertain, upon the ſubject of A PLURALITY OF WORLDS in the Univerſe. I hope I ſhall not appear to have made it a queſtion of Theology unguardedly; for no man can be more perſuaded than myſelf, that it muſt, in fact, for ever remain merely a queſtion of philoſophical ſpeculation and conjecture; revelation not having ſpoken out upon the ſubject, any more than upon many other points of great phyſical importance; revelation itſelf being now alſo cloſed, and our natural faculties wholly incompetent to the diſcovery and demonſtration of the truth. But the

the more I conſider this matter, the more I am diſpoſed to think, that it can never do harm, to compare any new diſcoveries or conjectures in philoſophy with the written word of God: for, as there cannot be a greater and more evident truth, than that the word and works of God cannot be in contradiction to each other, revelation, if it be true, can run no riſks; but, as revelation aſſumes to be the expreſſed word of God, we ought to have no poſſible doubt on our minds, in regard to the real nature and properties of theſe works we would compare with it: nothing ſhort of *abſolute and expreſs demonſtration* ſhould be admitted on the ſide of philoſophy." P. 75.

Whoever reads theſe paſſages will aſſuredly be free from all fear of meeting with raſh ſpeculation, or diſtortion of ſcriptural expreſſion in this work; and we are convinced that it muſt be read by all, who are capable of reliſhing ſuch diſcuſſions, with ſingular pleaſure.

All the latter part of the volume, from p. 170, is occupied in the conſideration of ſuch paſſages in the Old and New Teſtament, as can be thought to have any relation to the ſubject of the work, the plurality of worlds. Here we meet with much of philology, ſenſibly and uſefully applied; and never loſe ſight of that characteriſtic modeſty and caution which have been exemplified from the former part of the book. We muſt not omit to ſay that the notes throughout the work are numerous, and abound with judicious quotations from a great variety of authors, which prove that the writer has not only read diligently, but has read with judgment and diſcrimination. A curious extract is given at p. 93. from a treatiſe of Dr. Samuel Pye, publiſhed in 1765, applying the Moſaic account of the Creation to the planet Jupiter, as if it had been written there. We cannot however conclude our account of this performance, without giving a paſſage to our readers, in which the philoſophical knowledge of the author appears to great advantage, and his philoſophical judgment ſhines in a yet ſtronger light. Speaking of the various conjectures concerning the previous ſtate of our preſent globe, he ſays:

"If the ſubſtance of the earth was, for ages previous to its preſent form, a chaotic maſs, as ſome think; or immerſed in the body of the ſun, as others have ſuppoſed; or wandering, as a comet; or ſcintillating, as a fixed ſtar; or even, according to another conceit, if it was, long before the exiſtence of mankind, inhabited by *angels*; in all theſe caſes it was not at all related to US! 'Till our own ſpecies had poſſeſſion of it, as we ſee at this day, it was no more to *us* than at preſent, one of the inviſible ſatellites of the moſt remote orb above. Under all poſſible ſuppoſitions, it is reaſonable to think it required preparation for the new ſpecies of being to be introduced. Any previous ſtate, unſuitable to *our nature*, would have been to us only *chaos* and *confuſion*; and from this ſtate, by the power and will of God, it was

no

no doubt reduced to what we ſee. The æra of the origin of *our ſpecies* is the point really in queſtion; and *here*, if the Moſaic account is not true, it is a deception, which nothing leſs than all the powers of nature, nay, the ſtrongeſt contingencies of chance, muſt have conſpired together to uphold. That any mere man, in any given period, ſhould attempt to ſay, that before a certain time our race exiſted not; a fact, which any one authentic document, from any quarter of the globe, might have entirely contradicted; would be a venture, which no calculation of chances could warrant. Yet this fact to this day not only remains uncontradicted by any *authentic* document, any ſuch record, or trace of mankind, previous to this æra aſſigned; but ſtands remarkably confirmed, by the very hiſtory of the race itſelf, as to its progreſs in civilization. As to what may have been loſt or forgotten, this is all conjecture; and, beſides, was there any ground for the ſuppoſition, Moſes muſt previouſly have known what was loſt or forgotten in every part of the globe, to be able to accommodate his account to the circumſtances of the world; a miracle, far greater than inſpiration.—Si quis miraculis neget id factum, hoc ipſum, quod ſine miraculo tale quid tantas acceperit vires, majus habendum eſt omni miraculo. *Grotius.*—It is the hiſtory of the *ſpecies*, and not of the matter, or phyſical conformation of the earth, that we have to do with. That, "in the beginning," it was made by God, the *Atheiſt* only will deny: that it was made for the abode of man, the *Deiſt* will not diſpute: when was it then that man firſt required this abode? If before the time aſſigned by Moſes, we may well be allowed to demand, with the poet, documents and records of an earlier date. Every advancement that is now made in knowledge, inſtead of enabling us more eaſily and certainly to compute the age of the ſolid parts of our globe, whether in corroboration of, or in oppoſition to, the Moſaic accounts of the creation and the deluge, I confeſs, prove to *me*, every day more and more, that the thing is impoſſible. It has been thought that, from a view of the ſtratification of our continents, the meaſurement of the ſtrata, and the depths of the depoſitions, the ſaltneſs of the ſea, and the courſes of the volcanic lavas, it was poſſible to compute the time neceſſary for ſuch operations in a mechanical way; but ſome of theſe have been *proved* to be fallible criterions; and what if *chemical* agents have been at work, as many able naturaliſts have been ſuggeſted? How momentaneouſly, by chemical precipitation, may a depoſition be made, which mechanically would require a large portion of time. Let us be modeſt: "Tout eſt obſcurité dans *nos petits laboratoires*, et nous voudrions conclure comment a été fait *l'univers*," ſays an excellent obſerver of nature. What has been ſaid above of chemical precipitation, may equally be ſaid of chemical ſolution and converſion of ſubſtances. How can we meaſure the progreſs of decay and deſtruction, without a knowledge of the ſolvents, and the courſe of ſolvents, in the great laboratory of nature? All chemiſtry ends in ſomething that eludes our ſenſes: we try to meaſure and claſs affinities, and other operations; but as to the primary cauſe of theſe things, all is as much conjecture as ever. I fully incline to think, the ſmall antiquity of our *preſent* continents is to be more than gueſſed at, as M. De Luc has ſhewn, from the progreſs of vegetation, fluvial depoſitions, and

the

the depth of the mould in undiſturbed ground: and greatly are we indebted to this truly Chriſtian philoſopher, for ſtepping in, to prevent nature being brought as an evidence againſt the word of God: but ſtill I wiſh men would be modeſt enough to give no occaſion for ſuch reſearches; for, after all, though nature may ſeem to ſhew what *is*, ſhe cannot tell us what *has been* without a miracle; whereas, beſides the teſtimony ſhe is ſaid to have borne by miracles to the truth of revelation heretofore, conſidering all things, it is really a miracle that we are in poſſeſſion of ſuch documents as thoſe of holy writ. The word of God ſpeaks openly and plainly to us; but ſo marvellous are all his works that, except what paſſes immediately before our eyes, there are few events or operations ſtrictly natural, that either reaſon can entirely aſcertain, or experiment reach." P. 113.

We here take our leave of a work which has afforded us much pleaſure in the peruſal; and which we can with confidence recommend to all who are philoſophical enough to reliſh one part, or religious enough to be intereſted with the remainder of its curious and ſenſible contents.

ART. XIII. *The Sorrows of Switzerland: a Poem. By the Reverend W. Liſle Bowles.* 4to. 3s. Cadell and Davies. 1801.

WE have noticed incidentally, in the excellent Poem entitled JACOBINISM, a ſublime paſſage on the atrocious invaſion of Swiſſerland* (p. 388). This recals to our minds, that we have deferred longer than we intended Mr. Bowles's Poem, expreſsly dedicated to that ſubject; a compoſition of much poetic merit, and worthy in many parts of the previous fame of its author.

The Sorrows of Switzerland are in Two Parts, the firſt of which opens with a ſolemn apoſtrophe to the ſoldier, not to violate the peaceful regions of true liberty.

> " Why art thou come, Man of deſpair and blood,
> To theſe green vales, and ſtreams o'erhung with wood?
> Theſe hills, where far from life's diſcordant throng,
> The lonely goat-maid chaunts her matin ſong?
> This cottag'd glen, where Age in peace reclines,
> Sooth'd by the whiſper of his native pines;

---

* Mr. Planta, in his Helvetic Hiſtory, writes *Swiſſerland*; Mr. Bowles *Switzerland*, perhaps inadvertently. We follow Mr. Planta, becauſe we think his reaſons good, which we formerly quoted.—See Brit. Crit. vol. xv. p. 459, note.

Where, in the twilight of his cloſing days,
Upon the glimmering lake he loves to gaze;
And like his life ſees on the ſhadowy flood
The ſtill ſweet eve deſcending? Man of Blood!
Burſt not his holy muſings. Innocence
And Peace theſe vales inhabit: hie thee hence
To the waſte wilderneſs, the mournful main,
To caves, where ſilence and deep darkneſs reign,
(Where GOD's eye only can the gloom pervade)
And ſhroud thy viſage in their drearieſt ſhade!
Or if theſe ſcenes ſo beauteous may impart
A momentary ſoftneſs to thine heart,
Let Nature plead—plead for a guiltleſs land—
Ere yet thou lift the deſolating brand;
Ere yet thou bid the peaceful echoes ſwell
With havock's ſhouts, and many a mingled yell!
Pauſe yet a moment!" P. 1.

Soon after, the poet thus addreſſes the invader:

" And doſt thou talk of Freedom? Freedom here
Lifted, with death-denouncing frown, her ſpear—
Here, joining her loud voice's ſolemn call
To the deep thunders of the water-fall,
She hail'd her choſen home: theſe dark woods rung,
As her bold war-ſong on the rocks ſhe ſung,
At once a thouſand banners to the air
Streaming, a thouſand faulchions brandiſh'd bare,
Proclaim'd her ſon's dread homage, " We will die,
Or live thy children, holieſt LIBERTY!"
Oh, think of this! Alas; the voice is vain!
Poor injur'd land! thy brave, thy blameleſs train;
Thy lovely landſcapes, burſting bright around;
Thy glens, that echoed every cheering ſound;
Thy rocks, that gleam'd with many a high-hung cot;
And FREEDOM'S holy name, AVAIL THEE NOT!" P. 3.

Freedom then calls aloud to her children in the mountains, and reminds them, with great ſpirit, of their paſt triumphs over oppreſſion. The Swiſs of Underwald hear the call, and their noble leader, PAUL STIGER, exhorts them to conquer or die in defence of their country. All ages, and each ſex, are rouſed, and a formidable effort is made, but, alas! in vain.

Upon the mangled heaps the faint ſtars ſhine,
And Freedom ſighs, " the triumph, GAUL, is thine!"

The firſt part cloſes with vivid reflections on the melancholy change thus produced on the country, and the effects which the news of it muſt produce, on the Swiſs who happen to be abſent in diſtant lands.

Part

Part the Second opens with the recollections of the poet's own feelings when he viſited Swiſſerland ſome years back, in ſearch of comfort for diſappointed paſſion. After ſome tender and affecting touches on this topic, he abruptly changes the ſtrain, and with ſingular effect.

> " Start from the feeble dream! The woodland ſhed
> Flames, and the tenants of that vale are dead!
> All dark the torrent of their fate has ruſh'd—
> Each cheering echo of the plain is huſh'd;
> And every joyous, every tender ſound
> In the loud roaring of the night-ſtorm drown'd."

The author then adverts, once more, to the dreadful changes thus produced; but here particularly dwells on the moral change, as more lamentable than any other. He then introduces the famous ſpeech of the Scythian Ambaſſadors to Alexander the Great, cited alſo by Mr. Planta*, and compares the circumſtances of Swiſſerland.

> ——— " What have we,
> King of the world, to do with thine or thee?
> Far o'er the ſnowy ſolitudes we roam,
> Or by wild rivers fix our caſual home;
> Nor heed the diſtant clarion of thy fame,
> Nor aſk thy ſhouting legions whence they came.
> O'er the green champagne let thy cities ſhine,
> We ne'er invaded fields or ſeats of thine;
> Nor will we bow, proud Lord, at thy decree:
> Hence—hence—and leave us to our foreſts, free!"
> Oh, had ſuch words, which ſimple freemen ſpoke,
> Sav'd thee, HELVETIA, from the ruthleſs ſtroke
> Of the ſtern ſoldier, who, with banners ſpread,
> Through thy ſtill vales his glitt'ring ſquadrons led!
> But Heaven deny'd:—deſpair and murd'rous hate
> Stalk o'er thy inmoſt vallies deſolate!
> And ſhe, that like the nimble mountain roe,
> With ſtep ſcarce heard, went bounding o'er the ſnow—
> She, whoſe green buſkins ſwept the froſts of morn,
> Who wak'd the high wood with her bugle horn;
> She, who once call'd theſe hills her own, and found
> Her loveſieſt ſojourn 'mid the hallow'd ground,
> Bleſſing the ſpot, where ſhaded high with wood,
> And deck'd with ſimple flowers, her altar ſtood;
> FREEDOM inſulted ſees, as pale ſhe flies,
> A monſter-phantom in her name ariſe!
> On weltering carcaſes it ſeems to ſtand,
> Waving a dim-ſeen dagger in its hand;

* Hiſt. of Helvetic Confederacy, vol. ii. p. 450. From Q. Curtius.

Its

Its look is unrelenting as the grave—
Around its brow the muttering whirlwinds rave—
Its ſtretching ſhadow chills the ſcene beneath—
Ah! fly—it onward moves, and murmurs "Death!"
Earth fades beneath its footſtep, and around
Long ſighs, and diſtant dying ſhrieks, reſound!
Could arms alone o'er thy brave ſons prevail,
HELVETIA? No—it was the fraudful tale
Of this falſe phantom, which the heart miſled;
That ſpoke of peace—peace to the poor man's ſhed.
Then left him houſeleſs to the tempeſt's gloom,
That ſwept his hopes and comforts to the tomb!
High tower'd the griſly ſpectre, half conceal'd,
And gath'ring clouds its diſmal forehead veil'd.
The clouds diſperſe, and lo! 'mid murd'rous bands,
Dark in its might, the hideous phantom ſtands.
Now ſee the triumph of its reign complete,
Behold it throned in its ſov'reign ſeat;
The orgies peal, the banners wave on high,
The dark rocks ring to ſhouts of liberty!" P. 21.

As the Poem of Jacobiniſm reminded us of our omiſſion reſpecting this, ſo does this, in the preceding paſſage, ſtrongly recal us to the ſubject, and the picture of Jacobiniſm. Two ſuch portraits, drawn by hands ſo able, are of great value to thoſe who know the real meaning of liberty. The ſpirits of Rouſſeau and of Gibbon are then evoked; of the former, to view the fruits of his philoſophy; of the latter, to point to him a ſcene as melancholy as any he had recorded: and the Poem cloſes with a pious apoſtrophe to him who orders all things.

Having thus given a general view of this compoſition, and produced the moſt favourable ſpecimens from it, we muſt have a little amicable contention with the author, on ſome peculiarities in its ſtyle and verſification. We are the more entitled to take this ſtep, becauſe we lately praiſed, ſo very cordially, ſome other productions of the ſame pen, to which ſuch objections as the preſent ſcarcely applied at all. We know that Mr. B. verſifies in his own ſtyle, not through negligence, but from a preconceived ſyſtem, wiſhing to give all poſſible variety as well as energy to our Engliſh couplet. We are convinced however that, in the preſent Poem, he has frequently fallen into harſhneſs, and ſometimes even feebleneſs, in purſuit of this variety. Let us not be ſuppoſed, in ſaying this, to object to ſuch paſſages as the following:

"Behold the ſpot, where the undaunted band
Firſt met, and claſping each his brother's hand,
Bad the Almighty hear their ſolemn vow,
That never ſhould their injur'd country bow

"A ſlave!

A ſlave! then lifted in the midnight air
Their ſpears, while the dun rocks reply'd "WE SWEAR."

This is evidently ſtudied, for effect; and we think the effect ſtriking. But what ſhall we ſay of this line?

"Above whoſe blue ſmoke wave th' impending pines."

And, ſtill more, of this?

"And melancholy cry of the night-bird."

Or this couplet?

"Would not for her dark foes feel honeſt hate,
And ſwell with indignation at her fate."

The harſhneſs of the former line in this couplet, and the feebleneſs of the ſecond, fully exemplify our remark. The ſame muſt be ſaid of this couplet.

"And when the red ſun leaves the dark'ning ſky,
Amid the gory tracts, *ſit down and cry.*"

The *cry* is quite farcical, inſtead of tragic. The following verſe is alſo very harſh.

"To gather herbs that the wild croſts adorn."

And this very weak, though certainly intended to have effect.

"For he ſunk broken hearted to the tomb."

We will not multiply our examples, meaning rather to give a caution than a cenſure. But we muſt object alſo to ſeveral modern affectations in this Poem. To the very frequent uſe of compounded ſubſtantives not in general uſe; as, *day-tints, war-ſpear, tear-drop, night-fires, death-ſtorm, night-ſtorm.* The repetition of an epithet, by way of enforcing it, has ſeldom a good effect; in the following paſſage it is peculiarly bad.

"—— by the white, white beard
Of him, whoſe *tear-red* eyes," &c.

"A deep, deep ſigh"——

is rather more tolerable. We object alſo to *the air ſobbing.* It has done ſo in one modern poem before, and once is enough. We think it alſo unworthy of Mr. Bowles to borrow from Macpherſon, who, though not without poetical ſpirit, was an inferior poet to himſelf. He has copied him in this paſſage almoſt verbatim.

"Like the remembrance of a melody,
Heard in his infant happy days gone by."

And again:

"And ſhricks the ſpirit in the paſſing blaſt."

Feller,

Feller, as a comparative of *fell*, is hardly allowable. In the paſſage, p. 20, beginning "Which oft the homeward," &c. minuteneſs of deſcription is carried beyond all bounds. But, after all, this compoſition has more poetical merit than is frequently found in a poem of thrice the length, and therefore can the better bear theſe little deductions. We borrow from the rich.

ART. XIV. *The Hiſtory of Framlingham, in the County of Suffolk; including brief Notices of the Maſters and Fellows of Pembroke-Hall in Cambridge, from the Foundation of the College to the preſent Time. Begun by the late Robert Hawes, Gent. Steward of the Manors of Framlingham and Saxted. With conſiderable Additions and Notes, by Robert Loder.* 4to. 453 pp. Loder, Woodbridge. 1798.

WE have often given our opinion of the utility of topographical works, when executed by men of induſtry and abilities. They give a permanency to local cuſtoms, and even to ſome hiſtoric facts, which, without ſuch a regiſter, might in time become obſcure and be forgotten. In the article of biography alſo, they either bring into more general notice characters of retired worth, or furniſh the public with many characteriſtic facts of perſons, who, though eminent on the theatre of life, muſt of courſe be more minutely known in the place which gave them birth, or which has been their general reſidence.

The work before us, which, by ſome accident, has been long overlooked, is one of thoſe that deſerve particular commendation. Though Mr. L. has performed little more than the office of an editor, yet he has executed it with care, and with a deſire to collect for the reader every thing that could be procured, either as illuſtrative or deſcriptive of the ſubject of his Hiſtory.

The extract from Mr. Hawes's collections forms the baſis of this work, of which the following account is given in the Preface.

"The following work, forming part of the Hiſtory of the Hundred of Loes, is extracted from a very fair MS. compriſing upwards of ſeven hundred folio pages cloſely written, adorned in the body of the hiſtory, and in the margins, with drawings of churches, gentlemens' ſeats, miniature portraits, ancient ſeals, and coats of arms of the nobility, gentry, and clergy, blazoned in their proper colours, which was

compiled by Robert Hawes, gent. ſteward of the manors of Framlingham and Saxted, in the year 1712; and remains in the collection of John Revett, of Brandeſton-Hall, Eſq. who very generouſly permitted the editor to make a tranſcript from it, for this occaſion, to whom he begs leave to preſent his moſt grateful acknowledgments.

"Another copy of the preceding MS. was preſented by Mr. Hawes to the Maſter and Fellows of Pembroke-Hall; a third (on the credit of two reſpectable gentlemen) is ſaid to be in the public library at Cambridge; and a fourth, in the collection of the Marquis of Hertford.

"Mr. Hawes derived much information from the Records and MSS. at Pembroke-Hall, and was alſo greatly aſſiſted in his reſearches by the liberal communication of the Rev. Dr. Tanner, Chancellor of Norwich, and John Revett, of Brandeſton-Hall, Eſq. grandfather to the preſent gentleman of that name." Pref. p. vi.

The firſt chapter opens with a deſcription of the town and caſtle of Framlingham*, which latter was formerly a ſeat of the Eaſt-Anglian kings; and appears, by the outward walls and towers, ſtill ſtanding very perfect, though the inward buildings are all now defaced and pulled down, to have been a place of very conſiderable ſtrength and beauty in former ages. The Conqueror and his ſons were Lords of Framlingham, till it was granted to Roger Bigod; in which family it remained, till Edward II. forcibly ſeized, and gave it to the Lord Thomas of Brotherton, Earl of Norfolk; from whom it is traced, through the Mowbrays and Howards, Dukes of Norfolk and Earls of Suffolk, till ſold by Theophilus Howard, in 1635, for 14,000l. to Sir Robert Hitcham, knight, who by his teſtament deviſes that lordſhip to the Maſter and Fellows of Pembroke-Hall in Cambridge. This deſcent of the manor is inveſtigated with a minuteneſs and accuracy, which no other perſon could have pretended to but Mr. Hawes, who, from his office, had acceſs to all the records and documents neceſſary for the purpoſe.

In Chapters IX. and X. a liſt is given of the Maſters and Fellows of Pembroke-Hall, with biographical ſketches of the former, from the foundation of that college, as well prior as ſubſequent to Sir Robert's grant. This part of the work, in which we meet with many names of very great eminence, will be found the moſt generally entertaining, particularly to thoſe who have had the good fortune to be connected with that diſtinguiſhed ſeat of learning.

---

* Or *Freindlingham*, derived from the Saxon words *freindling*, a *ſtranger*, and *ham*, an *houſe*; that is to ſay, an *houſe of ſtrangers*.

"This

"This account was originally begun by Matthew Wren, Preſident of that Houſe, afterwards Lord Biſhop of Ely (ſee Strype's Life of Archbiſhop Grindal, p. 308) augmented and continued by Mr. Hawes before-mentioned; the Rev. Richard Attwood, M. A. Fellow of the College; and brought down to the year 1795, by the Rev. Dr. Turner, the preſent Maſter, to whom the editor is infinitely obliged, as alſo for his unexpected condeſcenſion and ſucceſs with the Fellows and ſcholars, in procuring for this volume the plate, containing the portrait of Sir Robert Hitcham, knight, drawn and engraved at their expence, from the original picture in Serjeant's-Inn Hall." Pref. p. vi.

To this ſucceeds an account of Framlingham and Saxted churches, together with the demeſnes and cuſtoms of the manors. Subjoined is an Appendix, conſiſting of an ordinance for confirming and ſettling them in 1654, extracts of wills, and a catalogue of plants growing in and near the pariſh of Framlingham, which was kindly communicated to the editor by the Rev. George Crabbe, of Great Glemham. The work is embelliſhed with ten plates, including views of Saxted church, Framlingham caſtle and church, with the tombs therein, all neatly executed.

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Millennium, a Poem, in Three Cantos.* 8vo. 389 pp. 7s. 6d. Carpenter. 1800 and 1801.

This author, whoſe apparent intention it is to furniſh a kind of *Purſuits of Literature* on the oppoſite ſide of the queſtion, is certainly not ill-qualified for the taſk. The firſt of his Cantos was reviewed ſeparately in vol. xvii, p. 650; ſince which, two others have been added, of which we ſhall now give ſome account. The verſification deſerves commendation, it is written with vigour and ſkill, and the irony is frequently managed with no leſs ability; but frequently alſo, like many other ſatiriſts, this writer finds his way to ſome topics, in his progreſs to which it is not eaſy for his reader to follow him. The notes continue to be redundant, and filled with learning; but principally (except in a very few inſtances) with the knowledge and diſplay of modern languages, German, Portugueſe, &c. As a ſpecimen leſs liable to objection than many others, we ſhall here inſert a part of his, not unjuſt, ſatire againſt the rage for diſſipation poſſeſſing our iſland. Having ſketched the winter, the author proceeds:

" But WINTER cloſes, the revolving year,
Through heaven advancing, bounds his broad career.
Yet not with Winter, ceaſe whene'er he may,
In March or Auguſt, ceaſe we to be gay,—
Spring, hay-tide, harveſt, all alike diſpenſe
Wealth to the purſe, and pleaſure to the ſenſe.
Lo! on the lion mounted, when on high
The red-haired Summer blazes through the ſky,
Phrenſied with fever,—and all earth below
Bids the bland weſt, th' Eteſian breezes blow,—
Forth pours each ſun-baked city to the plains,
Founts, floods, and valleys, in her numerous trains:
See where they ruſh, in wild impetuous chace,
Youth, manhood, age,—a merry-making race,
Loaded full deep with ſubſtitute for gold,
And ripe for bliſs where bliſs may beſt be ſold!
Why need the Muſe the random paths purſue
Or random frolicks of the joyous crew,
Now ſtretched at large, on every face a ſmile,
O'er all the boſom of this parent iſle;
From loud-mouthed Margate, with inſatiate eye,
Waiting, each tide, freſh cargoes of ſupply,
To diſtant Weymouth, whoſe luxuriant ſtrand
Fattens beneath the Monarch's bounteous hand?"

P. 30, Canto II.

The ſatiriſt is not ſo bigotted to his own ſide of the queſtion, but that he can ſee and ridicule the abſurdity of Mr. Godwin's philoſophy. But unfortunately he ſatirizes, with equal or greater keenneſs, the inoculation for the cow-pox, which ſeems now to be eſtabliſhed beyond the reach of ridicule. There is a mock attack upon, what the poet chooſes to call JACOBINISM, alledging that Jacobiniſm is unfit for verſe: but the attack is intended only as a vehicle to introduce a more real and ſerious attack againſt the oppoſers of that peſt. We have heard, but on no particular authority, that Dr. Geddes is concerned in the notes, if not more.

ART. 16. *A Satirical Epiſtle in Verſe, addreſſed to the Poet Laureate on his Carmen Seculare, containing ſome Strictures on modern Times and Characters.* 8vo. 46 pp. 3s. Ginger. 1801.

Sarcaſtic addreſſes to the Poet Laureat of the day are grown ſo ſtale by repetition, as to make it rather ſurpriſing that a man of talent (which the writer before us certainly may be deemed) ſhould chooſe that vehicle for his ſatire. In truth there is but little in this poem reſpecting the Laureat or his writings; and in that little the writer ſacrifices, in our opinion, not only his candour (a quality not *always* regarded by ſatiriſts) but even his taſte, to the love of exaggerated and indiſcriminate cenſure. We agree fully to his, and the now general, opinion, reſpecting the commencement of the century; which he has ably proved in his Introduction; but his ſuppoſition that old *Chronos*, as a puniſhment for Mr. Pye's error, inflicted on the country and its allies

every misfortune of the year 1800, is too great an exaggeration even for poetry, and relates to ſubjects rather too ſerious for irony and banter. From the Laureat, however, the ſatiriſt ſoon turns to the Emperor Paul, who has long been beyond the reach of his laſh, if he was ever within it. Having depicted his character, and ridiculed his conduct, the poet proceeds to other effects of the Laureat's "*unhallowed rhyme*," ſuch as the war, the ſcarcity, the general corruption of manners, the foppery and affectation of ſcience, the ſtage, &c. &c. On theſe ſubjects he is ſometimes affected and rather obſcure, ſometimes too minute in his remarks; but, in general, he does not want energy of language, or melody of verſification. The following paſſage, in particular, does credit, in our opinion, both to his talents and principles.

" Are theſe alone the vices of the ſtage,
That half reflects and half corrupts the age?
Say ye who moſt its moral ſong admire,
And aſk inſtruction of the comic lyre,
Do modeſt bluſhes ne'er condemn the Pit,
Whoſe laugh applauds obſcenity for wit!
Or can your daughters ſeek the mimic ſchool,
Brav'd by the inſult of each ribald fool,
Whoſe drunken folly ſeeks to give offence,
And prove his faſhion by his want of ſenſe?
Vain all the boaſt of morals on the ſtage,
While round the benches Vice preſumes to rage.
There are, whoſe daughters, with their boſoms bare,
Defy the decent Pit's indignant ſtare,
Or, like the Paris amazonian troop,
To ſhew their garters, ape Thaleſtris' loop.
Oh! would ſuch mothers know the public weal,
And what the people for their lineage feel!
In vain their offspring boaſt of wealth and birth;
Theſe Chance beſtows; but Education worth;
This renders each an ornament of life,
A tender mother, and a virtuous wife.
As yet untainted, grant, their early youth
Beams with the dawn of Virtue and of Truth,
With charms unconſcious, ſweet as riſing day,
With ſmiles of pleaſure innocently gay;
But early train'd each beauty to diſcloſe,
Roll the eye's languiſh, bare the boſom's throes;
Each gentle limb of Nature's faireſt mould
Shew thro' light muſlin's cloſe and flimſy fold;
When riper age expands their growing charms,
And with new fires the heaving boſom warms,
Say, will they check inſidious Paſſion's art,
That bribes the ſenſes to corrupt the heart?
The flow'ret fades to Noon's broad beams diſplay'd,
That blooms far longer, ſweeter in the ſhade;
And the gay beauty who attracts all eyes,
With Art's falſe glare, and Faſhion's varying dyes,

Mourns,

Mourns, when too late, with burning anguiſh toſt,
For tranſient ſplendour, peace and honour loſt." P. 32.

In the latter part of the poem there is little to obſerve, except that, in his remarks on the ſtate of literature, the author commits, in our opinion, a great injuſtice, by claſſing Mr. Pye with Blackmore and the author of *The Sovereign*, and condemning the poem of Alfred before he had ſeen it; as he admits in a note that it was then only advertiſed.

ART. 17. *Ocean, a Poem, in Two Parts. By Maſon Chamberlin, Author of "Equanimity, a Poem."* 8vo. 1s. 6d. Clarke. 1801.

This Poem is, at leaſt, conceived with a true ſpirit of patriotiſm, and the characteriſtic feelings of a Briton. The ſubjects of the compoſition are well ſelected and arranged, and epiſodes introduced with conſiderable effect. The following will be thought no unfavourable ſpecimen of the author's talent.

"The air yet freſhens, and the buſy crew
Attend the maſter's ſummons, brace with care
Each ſtraining ſail, and due precaution uſe
To keep the veſſel to her bearing true;
For now in frequent guſts the potent gale
Sweeps o'er the ſwelling ſurges, while a train
Of vapours thick contract the ſolar beams:
In wider circles, lo! they gather faſt
Around the ſick'ning orb, which freely ſtrives
To penetrate th' accumulated gloom.
Th' experienced ſeaman marks the threat'ning change,
While in the eaſtern quarter of the heavens,
'Gainſt which the ſeagull ſpreads his level wing,
The brooding tempeſt muſters all its force;
And diſtant light'nings, with portentous gleam,
Break from the deep'ning ſhade that wider ſpreads
As the declining day comes near a cloſe.
Hark! how the ſolemn thunder's gradual ſwell
Burſts on th' expecting ear. One farewel ray
Th' ev'ning ſun emits, of angry hue,
Then ſinks beneath the agitated waves;
While fluſh'd with many a fiery ſtreak, the ſky
Gives certain warning of th' unruly night,
Now cloſing faſt upon the dreary view."

A Poem, by the ſame author, was noticed in our Review for Auguſt, p. 195.

ART. 18. *Ancient Ballads, from the Civil Wars of Granada; and the Twelve Peers of France; dedicated, by Permiſſion, to the Right Hon. Lady Georgina Cavendiſh. By Thomas Rodd.* 12mo. 3s. 6d. Vernor and Hood. 1801.

Whether theſe are tranſlations or imitations of the Moreſco, we are not informed; but they are very pleaſing ſpecimens of that ſort of

poetry, which has many readers and friends, and of which the Biſhop of Dromore has given an elegant example, in his Gentle River, Gentle River. They are termed Ballads, of which the following is not perhaps the beſt.

" *Lamentations of a Moor, for the Loſs of Granada.*

Softly flow thou pleaſant river,
Stream that ev'ry Moor reveres;
Let thy murmurs ſooth thy ſorrows,
Whilſt I ſwell thee with my tears.

For Granada am I weeping,
For Granada far renowned;
Lo! her choiceſt ſons lie ſlaughter'd,
And her ſtreets in blood are drown'd!

All her tow'rs and faireſt cities,
By the Moors eſteem'd ſo high;
Strong built forts, and lofty caſtles,
Now in ſcatter'd ruins lie.

All her flow'ry fields and gardens,
Gardens form'd with matchleſs taſte,
Where the pendent fruit hung ſhining,
Now remain a deſert waſte.

Moſques ſo pure, and ſtately manſions,
Seem diſſolv'd in clouds of ſmoke;
Pleaſant woods, and lofty pine-trees,
Bow beneath th' axe's ſtroke.

Where the joyful ſports were acted
Stalks the meagre fiend, Deſpair;
Where the ſofteſt muſic ſounded
Shrieks of horror rend the air.

For her ſpouſe, the frantic widow
Tears her air, and beats her breaſt,
At her cruel fate exclaiming,
With diſtracting thoughts oppreſs'd.

And the tender piteous orphan,
In each hopeful pleaſure croſt,
Clinging round its helpleſs mother,
Mourns a ſire untimely loſt.

Chang'd with grief, the lovely damſel
Tells the empty wind her pain,
And her hands in anguiſh wringing
Weeps a faithful lover ſlain.

Red like blood the ſun appearing
Sheds a ſanguinary gloom,
And convulſive nature trembling
Seems to wait a final doom.

Softly

Softly flow thou pleaſant river,
Stream that every Moor reveres;
Let thy murmurs ſooth my ſorrows,
Whilſt I ſwell thee with my tears.

No more on thy verdant borders
Shall the tender lovers ſtray,
And in ſweet enchanting converſe
Paſs the happy hours away.

No more ſhall the bark ſo ſmoothly
Float along thy trembling wave,
Nor the youths, with heat all weary,
In thy cryſtal current lave.

On thy banks, where op'ning flowrets
Spread their beauties to the day,
Oft at night the Moor ſhall wander,
To the Chriſtian doom'd a prey.

Chriſtians that, in war long practis'd,
Every peaceful thought forego,
Chriſtians that, in blood delighting,
Taught Granada's tears to flow.

Softly flow thou pleaſant river,
Stream that ev'ry Moor reveres;
Let thy murmurs ſooth my ſorrows,
Whilſt I ſwell thee with my tears."

ART. 19. *Tears and Smiles, a Miſcellaneous Collection of Poems. By Peter Pindar, Eſq.* 12mo. 5s. Weſt and Hughes. 1801.

We had hoped that the advance of old age would have ſuppreſſed, in this writer, his rage for blaſphemy, obſcenity, and falſehood. Alas! it has not yet; but the hour cannot be very far off, when he will feel that the remembrance of his ribaldry will not avail him. Orſon and Ellen, the principal poem in this volume, is of the moſt contemptible contrivance, and has not the ſmalleſt portion of wit, humour, or ingenuity to recommend it.

DRAMATIC.

ART. 20. *Deaf and Dumb; or, the Abbé de L'Epée. An hiſtorical Play. In Five Acts. Tranſlated from the French Edition. Authenticated by the Author, J. N. Bouilly, Member of the Philotechnic Society at Paris. To which is prefixed, ſome Account of the Abbé de L'Epée, and of his Inſtitution for the Relief and Inſtruction of the Deaf and Dumb.* 8vo. 70 pp. 2s. Longman and Rees. 1801.

By an Advertiſement prefixed to this Play it would appear (though it is not brought forward as a complaint) that the tranſlator has not received the moſt liberal treatment at one of the theatres; for, after it had been ſhown to "a gentleman high in the management," and had been altered conformably to his advice, the tranſlator (before he had preſented

preſented the piece again) found it was "in rehearſal as altered by another author." Which of the two tranſlations has moſt dramatic merit, we do not undertake to decide. The ſtory which forms the principal ſubject of this drama, is that of a young man of rank and conſiderable fortune, who, being deaf and dumb from his birth, had been left at the age of about eight years, in rags, in the ſtreets of Paris by an uncle (who was his guardian) and thus robbed of his eſtate; his treacherous relation having obtained a falſe certificate of his death, and being himſelf the next heir. This unfortunate youth had been conducted to the Abbé de L'Epée, the benevolent protector and teacher of the deaf and dumb. Something in the youth's manner inducing the Abbé to ſuſpect that his birth and rank were very different from thoſe which his wretched appearance imported, and his docility in learning, together with a very promiſing diſpoſition, having highly endeared him to his kind preceptor, his name and real condition are at length, by a ſeries of fortunate circumſtances, diſcovered, his baſe uncle detected, and his property reſtored.

The objection to this piece, as a dramatic repreſentation, ariſes from the natural infirmity of the chief perſonage, which no poſſible change of circumſtances can remove; ſo that, beſides the diſadvantage of a repreſentation conſiſting in a great part of dumb ſhow, the mind of a ſpectator muſt retain a melancholy impreſſion, even after the fortunate concluſion of the piece. This is in ſome degree remedied by making St. Alme, the ſon of the treacherous guardian, an amiable intereſting character, and much attached to his unfortunate couſin. He, with much difficulty, prevails on his father to avoid the diſgrace of a public expoſure, by admitting the claim of his injured nephew; and the play concludes with a generous donation by the deaf and dumb youth, of half his property to his couſin, who alſo obtains the hand of a young lady the object of his wiſhes.

The piece, upon the whole, is intereſting; but we think the laſt ſcene, between St. Alme and his father, ſhould have been *repreſented*, not merely *related*.

MEDICINE.

ART. 21. *An Inquiry into the Nature and Cauſe of that Swelling in one or both of the lower Extremities, which ſometimes happens to Lying-inn Women. Part II. By Charles White, Eſq. F. R. S.* 8vo. 134 pp. 4s. 6d. Mawman. 1801.

In our account of Dr. Hall's Eſſay on Phlegmatia Dolens, ſee p. 86 of the preſent volume of the Britiſh Critic, we promiſed to reſume the ſubject, when examining the production before us, which was then juſt publiſhed. We were by no means ſatisfied that the caſes adduced by Dr. Hull, in ſupport of his doctrine, were genuine ſpecimens of the diſeaſe, or that he had made out his point, that phlegmatia dolens and peritonitis were the ſame diſeaſe, only affecting different parts of the ſyſtem, or that it was a diſeaſe of ſuch frequent occurrence, or ſo frequently fatal, as he ſeemed to intimate; and our opinion on theſe heads is confirmed by the production before us.

In

In the year 1784, Mr. White firſt publiſhed his thoughts on the ſubject. His work was then the only regular treatiſe or diſſertation on the diſeaſe in this country, though it had been incidentally noticed by ſeveral of our writers. Mr. White attributed the diſeaſe to the ſpontaneous rupture of a lymphatic veſſel, in its paſſage from one of the lower extremities into the pelvis; and, as he now thinks, the rupture of the veſſel is occaſioned by its being preſſed by the head of the fœtus againſt the edge of the os pubis, which is ſometimes found to be very ſharp or rough. Hence a diffuſion of the lymph into the labium pudendi, and afterwards into the thigh and leg of the ſame ſide: the ſwelling and pain in this complaint always beginning in the neighbourhood of the pelvis, and extending down to the leg, which is contrary to the uſual progreſs of œdematous ſwellings of thoſe limbs. In this complaint alſo the ſwelling is uſually confined to one ſide, unleſs when a ſimilar accident happens to the lymphatic of the oppoſite limb; it is alſo ſlow in its progreſs, and tedious in its cure; but it is rarely, if ever, followed by ſuppuration, or terminates fatally, the lymphatics at length taking up the diſeaſed fluid, and returning it into the circulation. Though, from the diſtenſion of the limb, there is much tenderneſs, pain, and feveriſhneſs, yet, as it is not attended with inflammation, there is no diſcolouration of the ſkin, or rather it is paler and whiter than in its natural ſtate.

In this ſecond part, the reſult of further experience, the author confirms the doctrine he had before laid down concerning the diſeaſe, and anſwers, in a ſatisfactory manner, as we think, the objections that had been made to it by Mr. Frye, Dr. Ferriar, and Dr. Hull. Four neat engravings accompany this part, ſhowing the paſſage of the lymphatics into the pelvis.

ART. 22. *Annals of Inſanity; compriſing a Variety of ſelect Caſes, in the different Species of Inſanity, Lunacy, or Madneſs, with the Modes of Practice, as adopted in the Treatment of each. By William Perfect, M. D.* 8vo. 412 pp. 8s. Murray and Highley. 1801.

The firſt edition of this work having had, the author ſays, a rapid ſale, he has been induced to reprint it, with corrections and additions. The volume conſiſts entirely of caſes, 108 in number, ſome of them curious and intereſting, but a much larger number might have been left out, without any diminution of the value of the work. Suppoſing the caſes to be faithfully related, and we have no reaſon to doubt the ſincerity of the author, an Index, referring to the ſuppoſed cauſes of the derangement, as from love, religious enthuſiaſm, intemperance, the inordinate uſe of mercury, hereditary indiſpoſition, &c. ſhould have been added. This, by enabling the reader to refer to ſuch of the caſes he might have occaſion to conſult, would have given a degree of utility to the work, which, as a mere collection of facts, without order or arrangement, it is incapable of affording. The title, Annals of Inſanity, ſeems to imply that ſome general table, calculated to ſhow the annual increaſe or decreaſe of the malady, had been attempted, but nothing of the kind appears. Perhaps, at ſome future period, the author may be induced to make ſuch alterations in the work, as may make it more analagous to the title, and uſeful to thoſe for whom it is written.

ART. 23. *The Practical Phyſician, or Medical Inſtructor; pointing out Remedies for the various Diſeaſes of Mankind, with Directions for the Preſervation of Health, &c. By Lewis Manſey, M. D.* 8vo. 626 pp. 8s. 6d. J. Stratford, Holborn-Hill. No Date.

Works of this kind have of late been frequent, but not, we think, with any material advantage to the public, their merit riſing or falling in proportion as the authors have more or leſs cloſely followed the ſteps of Tiſſot or Buchan; or, if we make any exception, it will be in favour of ſome late ingenious publications by Mr. Parkinſon. With each of theſe works this author has made very free, and has beſides larded his volume with frequent quotations from Fothergill, Milman, Percival, Temple, and various other writers. But though by ſuch means an author may avoid falling into any conſiderable error in his deſcription of diſeaſes, or in the practice that may be proper in each, yet works, conſiſting of centos of quotations, however aptly ſtrung together, are ill calculated to give uſeful information to perſons not initiated into the practice of medicine; to thoſe that are, they will be generally unneceſſary.

The author before us begins by giving an account of air, exerciſe, and diet, in preſerving or reſtoring health.

"Reſpiration or breathing," he ſays, "conſtitutes one of thoſe functions which are properly termed vital, as being eſſential to life. One reaſon why an animal body does not putrify while alive, is its ventilation, as we call it, by breathing; and another is, the continual acceſſion of new particles, leſs diſpoſed to putrify than itſelf, by the food which is taken in; but if either of theſe ways of preventing this proceſs are *omitted*, then putrefaction will take place, as well in a living as in a dead body." P. 1. The ſenſe intended to be conveyed, in this abſurd and confuſed paſſage, is not founded in fact. Putrefaction does not take place, becauſe the animal ceaſes to reſpire, but becauſe it ceaſes to live. At p. 3, he ſays, "the air on the tops of mountains is generally more ſalubrious than in pits." At p. 16, "ſince man has all manner of teeth, fit for the preparation of all ſorts of food, may we not rather conclude that nature intended he ſhould live on all? And as the *alimentary diet* in the human kind is fitted for digeſting all ſorts of food, may we not rather conclude that nature did not intend to deny us any?" We will not pretend to gueſs the author's meaning here, for, as the poet ſays, true, no meaning puzzles more than wit. The above will, we preſume, be deemed ſufficient to juſtify our general opinion of the merits of this volume.

DIVINITY.

ART. 24. *Twelve Sermons. By John Groſe, A. M. F. A. S. Curate of the united Pariſhes of St. Margaret Pattens, and St. Gabriel Fenchurch; Lecturer of St. Olave, Southwark; and Chaplain to the Right Hon. Counteſs Dowager Mexborough.* 8vo. 191 pp. Rivingtons, &c. 1800.

The author, in a modeſt Preface, diſclaims any literary merit in theſe diſcourſes; and "exhibits them only as a part of thoſe profeſſional

ſional labours in which the writer is conſtantly engaged." P. 1. "The doctrines which are principally enforced in them are—the fallen ſtate of human nature,—the turpitude, and guilt of ſin,—the purity, and extent of the moral law,—the abſolute need of an expiatory atonement for ſin,—and the full, finiſhed, and perfect redemption, which Chriſt hath accompliſhed for the guilty. And while they point out, from the authority of holy writ, that Chriſt is the way, the truth, and the life,—and the only name given under heaven whereby we can be ſaved;—they no leſs recommend to our ſerious attention, the morality of the goſpel, and the inſeparable union of faith and practice. While they aſſert the abſolute need of regenerating grace, and the bleſſed agency of the Holy Spirit; they uniformly urge the importance of cultivating thoſe Chriſtian graces, which peculiarly adorn our holy religion." P. 2. Deſigns like theſe cannot fail to engage our favourable regard, even when the execution of them forbids us to indulge ourſelves in any high ſtrain of commendation. Theſe diſcourſes are uſeful and edifying; occaſionally the ſtyle of them is too rhetorical for our taſte. The extract from Witſius, at p. 167, is exceptionable. The plain Chriſtian, who reads with the ſingle, and beſt of all views, to be inſtructed and improved, may peruſe this whole volume with conſiderable ſatisfaction; while the reader who requires vigour of ſtyle, copiouſneſs of matter, and continuity of argument, will perhaps lay it down after peruſing the firſt Sermon.

ART. 25. *The Anniverſary Sermon of the Royal Humane Society, preached at the Pariſh Churches of Kenſington, April* 19, *and of St. Lawrence, Reading, June* 17, 1801. *By W. Langford, D. D. Canon of Windſor, and Chaplain in Ordinary to his Majeſty. An Appendix, by the Society, on Shipwrecked Mariners, Reſuſcitation, &c. &c. Second Edition.* 8vo. 1s. 6d. Rivingtons. 1801.

The advantages of the Society are pointed out, in this diſcourſe, with much force and elegance; and we have no doubt that the inſtitution experienced the beſt proof of the preacher's eloquence, in a liberal contribution.

ART. 26. *An Aſſize Sermon, preached at Wiſbech, on Thurſday, July* 9, 1801, *before Edward Chriſtian, Eſq. Chief Juſtice, and other Magiſtrates of the Iſle of Ely, and publiſhed at their Requeſt. By William Mair, A. B. of Trinity College, Cambridge, and Curate of Newton.* 8vo. 16 pp. 1s. White, Wiſbech. 1801.

It ſeems to be the eſtabliſhed courteſy of the magiſtrates of the Iſle of Ely, to requeſt the publication of every aſſize ſermon preached before them. The ſooner this compliment, of ſo little value, and attended with certain expence, is withdrawn, the more ready, we conceive, will the neighbouring clergy be to offer their benevolent ſervices on ſuch occaſions. We lately (Auguſt, p. 205.) reviewed a Sermon delivered before this audience, which was any thing except what was plain and uſeful; the preſent diſcourſe is plain and uſeful (but ſomewhat deſultory) and nothing more. The former certainly did no harm; the other may have done ſome good; but it would have been adviſe-

adviſeable, we think, in both caſes, to have encountered the criticiſm of the hearers only.

ART. 27. *A Sermon preached at Hendon, in the County of Middleſex, on Sundays the 14th and 21ſt of December, 1800; after His Majeſty's Proclamation, recommending Oeconomy and Frugality in the Uſe of every Species of Grain, had been read. By Charles Barton, B. D. Fellow of Corpus Chriſti College, Oxford, and Curate of Hendon.* 8vo. 1s. Rivingtons. 1800.

The preſent happy condition of this country, as far as reſpects the productions of the earth, renders it leſs neceſſary to recapitulate the writer's arguments. It is ſufficient to ſay, that the Sermon is pious, pertinent, and animated.

ART. 28. *A Sermon preached at the Chapel in Hanover-Square, Newcaſtle, for the Support of the New College, Mancheſter. By William Turner.* 8vo. 1s. Johnſon. 1800.

This diſcourſe exhibits a ſuccinct account of the Engliſh Nonconformiſts, and has more the appearance of a didactic eſſay than a religious exhortation. It is very temperate and candid, and may be peruſed by any deſcription of Chriſtians with edification.

ART. 29. *The Union of Wiſdom and Integrity, recommended in a Diſcourſe delivered at Bridport, Dorſetſhire, July 1, 1801, before the Society of Unitarian Chriſtians, eſtabliſhed in the Weſt of England for promoting Chriſtian Knowledge, and the Practice of Virtue, by the Diſtribution of Books. By John Price Eſtlin.* 12mo. 1s. Johnſon. 1801.

The preacher exhibits a clear view of the principles of the Society of which he is a member, and calls upon his hearers to vindicate and promote; that is, as he ſays, to recommend Chriſtianity in its pureſt and faireſt form. We think otherwiſe.

ART. 30. *A Dialogue between a Country Gentleman and One of his Poor Neighbours, &c.*

(Article continued from p. 319.)

The Country Gentleman now ſtates to his Neighbour the qualifications of a regular clergyman, and the care taken to prevent him from teaching any thing improper. To which the Countryman very naturally replies:

"That's very different from our teachers. Any one who is gifted may get up and expound, and there is no body to call him to account for what he ſays.

"*Co. Gent.* Any one who *fancies* himſelf gifted, you ſhould ſay, Matthew. And he may ſay what he likes, talk all the nonſenſe that comes into his head, tell a thouſand ludicrous ſtories, make himſelf and the religion he undertakes to teach appear ridiculous, there is no body to ſtop or to reprove him for it. Even apprentices ſet up for teachers of the Goſpel, and lads that have not yet reached the years of manhood,

manhood, as one of our members noticed laſt year in the Houſe of Commons.

" *Matth.* They, one would think, have more need to learn than to be teachers.

" *Co. Gent.* Teachers indeed! It almoſt ſurfeits one of the name of teachers. For thoſe whom one would hardly employ to teach a child his A B C, to undertake to teach " *the principles of the doctrine of Chriſt,*" to point out the way of ſalvation, to direct our ſteps through all the mazes and windings of this mortal life, to life and happineſs eternal; oh! it is ſuch a folly on the one ſide, and ſuch a preſumption on the other, that one is almoſt aſhamed to own it. And yet theſe are the men who are followed as *gifted* teachers." P. 19.

The Countrymen then enquires reſpecting the Apoſtles, whether they were not uneducated men, which is properly anſwered; and the difference is moſt truly ſtated between the circumſtances of their times and of the preſent, in the following paſſage:

" *Co. Gent.* They may plead the example of the Apoſtles as an excuſe for *itinerant* and *field preaching* too, when they are about it.

" *Matth.* They do this very often.

" *Co. Gent.* Without conſidering, or without telling you, the wide difference between the circumſtances of the world at that time and now. They had a new religion to proclaim and preach. They had no Churches already built for their reception. There were no eſtabliſhed Miniſters in every town and village to be the bearers of the glad tidings of the Goſpel to its inhabitants. The grand purpoſes of their appointment were not to be obtained by a few choſen meſſengers of the Divine word, without going from country to country, and from houſe to houſe, and chooſing for the ſcene of their addreſſes the places where they were the moſt likely to procure an audience, and effect the ends for which they were ſent. If you conſider the work they had to do, and how few in number they were to do all this, you will not wonder at their going from place to place as they did; and if you knew the nature of their taſk, and the peculiar circumſtances under which it was to be done, you would ſee a wide difference, Matthew, between their going into a town or village to plant the Goſpel where it was never before heard of, and your preachers running about the country, puſhing themſelves into this place and that place, where it is already planted; where there are Churches and Miniſters eſtabliſhed for the regular preaching of it; and where, inſtead of making known any thing with which they are not already acquainted, they obſtruct the good deſigns and defeat the labours of thoſe who are placed there to " *feed the flock of Chriſt over which the Holy Ghoſt hath made them overſeers.*" P. 24.

We ſhall give one or two more of theſe ſpecimens in a ſubſequent number.

(To be continued.)

ART.

ART. 31. *Great Britain's Faſt, or Three pious Exerciſes to aſſiſt the Devotion of the Faſt-Day: the Firſt, a Service of Preparation; the Second, a Service for the Day; the Third, a Service for the Sunday after the Faſt. To awaken the Nation to a Senſe of its Sins; to point out the Judgments of God againſt wicked Nations; to afflict and conſole Great Britain in this her Day of Calamity. The whole ſelected from the Bible.* 8vo. 33 pp. 1s. 6d. Ridgway. 1801.

When it is ſaid that the whole is ſelected, a Preface of nine pages ſhould be excepted, in which the author ſhows a predilection to the doctrines of Methodiſm, and aſſerts that they alone are perfectly conſiſtent with the Articles of our Church. He thinks that too much latitude of interpretation has been given by ſome modern expoſitors; but when he ſays, that a ſtill higher authority has aſſerted it to be "unneceſſary and preſumptuous to utter ſome part of our Liturgy," we are at a loſs to know where his alluſion points. The publication ſeems to have been drawn up with pious feelings, though often with erroneous views, and many of the ſelections from Scripture are ſtriking and important.

ART. 32. *The Evangelical Clergyman, or a Vindication of the Religious Principles and Conduct of a Miniſter of the Goſpel; occaſioned by the Circumſtances attending a recent Election of Guardians to the Poor in the Pariſh of Clerkenwell. By G. Hodſon.* 8vo. 62 pp. 1s. 6d. 1801.

In the very exact ſteps of the Puritans, who formerly overthrew the eccleſiaſtical and civil eſtabliſhment of this country, are theſe men treading, who arrogantly and phariſaically aſſume to themſelves the appellation of *Evangelical teachers!*—and what was the reſult of that diſmal experiment? When multitudes of pious and worthy men (as many as fill a folio volume*) had been diſplaced and perſecuted to make room for ſuch as called themſelves evangelical or goſpel miniſters, it appeared that nothing but miſery and confuſion reſulted from *this godly reformation* (as it was termed) and the whole nation rejoiced to ſee things placed upon their ancient baſis. We declare, from poſitive knowledge, that nothing can be more completely calumnious than the inſinuations againſt the eſtabliſhed clergy with which this publication abounds. To defend at large a claſs ſo numerous, muſt be done with a certainty that exceptions may be found; but when this writer draws the picture of an evangelical clergyman, beginning, "the grand maſter principle by which he is educated is a vigorous and ardent deſire to promote the Glory of God," &c. (p. 24) he draws, in its principal features, the picture of a great majority among thoſe whom he calumniates. If the Clergy think that, on ſome points, they have more Chriſtian liberty than theſe Puritans allow, let not their liberty be evil-ſpoken of, unleſs it ſerve for a cloke for licentiouſneſs. The article of plays, &c. has always been a favourite ſub-

* Walker's Sufferings of the Clergy.

ject

ject of declamation with ſuch reformers; but the good of them may certainly be taken by pure minds without the evil, and therefore taken innocently.

We always read ſuch effuſions as this tract with a pious fear, leſt we ſhould in truth be found wanting, on examination; yet, on a fair and earneſt view of ourſelves, we humbly hope and truſt it is not ſo. If zeal be at all wanting, theſe aſſailants may be the inſtruments of God to animate and ſtrengthen it. But when they ſay that we have forſaken the doctrines and the articles of our Church, we deny it; and aſſert, that they only exaggerate ſome points, which we interpret juſtly. We could anſwer this tract ſtep by ſtep; but it muſt be by a diſcuſſion almoſt equally long. We forbear, therefore, though to the ſubject we muſt frequently recur. We lament heartily that there have been theſe *evangelical* contentions in the pariſh of Clerkenwell.

POLITICS.

ART. 33. *Collectanea Maritima; being a Collection of Public Inſtruments, &c. &c. tending to illuſtrate the Hiſtory and Practice of Prize-Law. By Chr. Robinſon, LL. D. Advocate in Doctors' Commons.* 8vo. 81 pp. 3s. White. 1801.

The object of this publication is thus judiciouſly ſtated, in the Advertiſement prefixed to it.

"It has been the aim of ſome writings lately circulated in this country, to repreſent the ancient practice of viſitation and ſearch in time of war, as incompatible with the true principles of juſtice, and as injurious to the rightful exerciſe of neutral commerce: theſe objections have been made, with a view of ſubſtituting in its place one of two theories; either that all queſtion of property ſhould be ſuperſeded on board neutral veſſels; or if Belligerents will not formally renounce all pretenſions over the property of their enemies, that at leaſt the paſs of Sovereigns, and the flag of convoying ſhips of war, ſhould be accepted as a ſufficient aſſurance that every thing, under that protection, is neutral property. So momentous a propoſal neceſſarily calls forth very ſerious apprehenſions: we cannot, in common prudence, forget how deſirable it is that every principle, which is propoſed to us as a rule of action, ſhould come approved by ſome teſt that it has undergone in the actual experience of mankind. But, inſtead of being thus practically recommended, theſe propoſitions both ſtand condemned and rejected by the experience of our anceſtors in times of great political wiſdom; the former having been, on trial, declared incompatible with the juſt intereſts of a belligerent nation, in the time of Queen Elizabeth; the latter having been peremptorily reſiſted, in the only inſtance in which it is known to have come into diſcuſſion—between Holland and this country, during the times of the uſurpation." P. i.

"That a temperate uſe of the right of ſearch and perſonal inſpection, would be at all times *the beſt ſecurity*, cannot reaſonably be doubted. It is the particular object of the following pages to ſhew that, in addition to the expediency and political fitneſs of this pretenſion, we have

have on our ſide the ſanction of immemorial *uſage and cuſtom of the ſea*, proved as regularly, and as fully, as any other legal cuſtom whatever." P. ii.

The learned compiler proceeds to notice the ſophiſtry and bold aſſertion of thoſe, who "would repreſent this ſpecies of law as more arbitrary in its foundation, and more queſtionable in the obligation it creates, than other laws. It was," he adds, "for the purpoſe of interpoſing ſomething like an appeal to the experience of former times, that a tranſlation of the prize chapters of the *Conſolato del Mare* was lately offered to the public. In proſecution of the ſame deſign, and as a ſequel to that little work, the following collection of public acts is now brought forward, in ſuch a manner as ſeemed beſt adapted to convey the moſt information by the ſhorteſt means."

The collection begins with the inſtructions given by King Henry the Eighth to the admiral of his fleet, Sir Edward Howard, on the occaſion of a treaty with the King of Arragon, by which each party ſtipulated to employ a fleet on a particular ſervice. In theſe inſtructions, the moſt material paſſage is to the following effect.

"And in caſe it may be by theym founde that ſuche goodes or any parte thereof apperteign to ennemyes, or that ther be any ſuſpection thereof, then the ſaid veſſellys, with their goods, maiſters, and Governers of the ſame, ſchall be by theym brought ſurely and ſafely befor th' admirall; to th' entent that in caſe they be founde true marchauntys, without ſuſpition or *colouring* of enemys goodes, they may be enlarged, and ſuffered frely to paſſe at their libertie; ells the goodes and ſhippes apperteyning to enemyes, to be taken as to the ſaid admirall, *and the lawes of the ſee ſhall be thought good and apperteign.*" P. 11.

The next document produced is a Proclamation of Queen Elizabeth to repreſs depredations on the ſea; the ſecond clauſe of which declares, that "if any perſon whatſoever ſhall uppon the ſea take any ſhip that doth belong to any of her Majeſtie's freynds and allies, or to any of their ſubjects, and after knowlege had that the ſaid ſhippe doth belonge to her freyndes, doth not forbeare to ſtay the ſame, *unleſſe it ſhal be laden with goods of her Majeſtie's enemyes*, or with marchaundizes of ſuch nature or quallety as may ſerve to furniſh the Kynge of Spayne, his armyes or navyes, and going into the kingdoms of Spayne and Portugall, or ſhall take out of it anie goodes belonginge to her ſayde freyndes, except goods of the aforeſaid nature or quallity bound for Spayne or Portugall, hee or they ſoe offending, ſhall ſuffer death, with confiſcacion of landes and goodes, according to the lawe in that caſe provided." P. 25.

Next in order appear certain propoſitions for a treaty between Henry IV. of France and Queen Elizabeth, made by the commiſſioners on both ſides, but not finally agreed upon.

A Proclamation, in the firſt year of Charles I. againſt the King of Spain, is next ſtated; which prohibits the ſending into that ſovereign's dominions "any manner of graine or other victualls, or any manner of proviſions, to ſerve to build, furniſh, or arme any ſhipps of warr, or any kind of munition for the warr, or materialls for the ſame, being not of the nature of meer merchandize;" and this is followed by

a ſecond Proclamation, in the ſubſequent year, enforcing the former, and by a commiſſion directed to Dudley Lord Carleton and others, to review the principles of prize-laws. The two laſt documents are only material to ſhow, that the law reſpecting prizes has been uniformly acknowledged to be one of "the laws and cuſtoms of the realm of England;" as it is expreſsly declared to be in the Commiſſion. Extracts from an ordinance of Charles VI. of France, as a proof of the early law and practice of that kingdom, conclude this publication: but it is intended to be continued, and will, we think, prove highly uſeful, both as a book of reference, and as proving the maritime law, aſſerted by us in the late controverſy, to be conſiſtent with the former eſtabliſhed practice of Great Britain.

ART. 34. *Mémoire Juſtificatif de la Conduite de la Grande Bretagne, en arrêtant les Navires étrangers et les Munitions de Guerre, deſtinées aux Inſurgens de l'Amérique.* 8vo. 106 pp. 3s. 6d. Bickerſtaff. 1801.

This Memorial was drawn up by Sir James Marriot (then Advocate General) in anſwer to a complaint made by the States General to the government of this kingdom during the early part of the American war, and while the Dutch were conſidered as a neutral nation. The States had complained, through their Ambaſſador, of the deciſion of the Court of Admiralty on two veſſels detained by the late Lord Mulgrave; which the Court had directed to be releaſed; but it had, at the ſame time, decreed that the Dutch claimants ſhould have no damages, and ſhould pay the coſts of ſuit, on account not only of ſome improprieties in the conduct of the maſter and owners, but of ſeveral ſuſpicious circumſtances attending the capture. The propriety of this laſt part of the decree is ably, and we think juſtly, maintained by Sir James Marriot; who ſtates, and very fully explains, the practice of that court in caſes of a ſimilar nature, and juſtifies the maritime juriſprudence of his country. As, in the courſe of this juſtification, he neceſſarily touches upon ſome general rules of maritime law, and as ſome of the late deciſions of the Admiralty Court have been attacked by foreign writers, the publication of this Memorial, at the preſent time, cannot be deemed unſeaſonable; and it will form an uſeful ſupplement to the more important works of the Earl of Liverpool, Dr. Croke, and Mr. Ward.

AGRICULTURE.

ART. 35. *A Letter addreſſed to the Right Hon. Lord Carrington, Preſident of the Board of Agriculture. By Colonel Fullarton, of Fullarton, M. P. F. R. S. Author of the Agricultural Report for the County of Ayr.* 8vo. 100 pp. 2s. 6d. Debrett. 1801.

The Board of Agriculture lately propoſed, as the ſubject of a prize-eſſay, the moſt approved modes of converting graſs-lands into tillage, without

without exhauſting the ſoil; and of returning the ſame to graſs, in an improved ſtate, or at leaſt without injury." P. 2. It was required in the *firſt place* (or, as we ſhould ſay, *previouſly*) "to ſpecify the characters attached to the leading qualities of land," (p. 2) that is, in plain Engliſh, the particular quality of the ſeveral lands. Theſe are, 1ſt. Clay in all its diſtinctions; and ſoils, too ſtrong or wet for turnips. 2d. Loam, fit for turnips. 3d. Sand, including warrens and heaths. 4th. Chalk-lands and downs. 5th. Peat, including moory, ſedgy, rough bottoms, and fens."—"Every part of the plan recommended is the reſult, not only of long and accurate obſervation, in many parts of the three kingdoms, but of actual operations, with which the writer is immediately connected, as a proprietor, as a farmer, and as truſtee on large eſtates." P. 62. We think the plan here recommended by Col. F. generally very deſerving of attention, though we do not aſſent to it in all particulars; eſpecially in ſowing the "ſweepings of hay-loſts," along with clover and ray-graſs ſeeds (p. 17). The ſowing of ſuch ſweepings appears to us barbariſm itſelf in agriculture. The knowledge, and the liberal ſpirit, and the wiſdom of the Board, and of its Preſident, and of its "able and *enlightened* Secretary," are moſt courteouſly acknowledged by the author; and ſeem to be points, on which he apprehends no contradiction. All this may be very proper, and a matter of courſe, when one gentleman is writing a civil letter to another; but the public, and that part of it in particular which has read all the *things* that have been written by the aſſociates of the Board, may probably demur a little in acceding to ſuch unqualified compliments.

ART. 36. *Auxiliary Remarks on an Eſſay on the "Comparative Advantages of Oxen for Tillage in Competition with Horſes." In a Letter to Sir John Talbot Dillon, K. N. I. M. R. I. A. &c. &c. To which are added, Sundry Communications on this intereſting Subject. By William Tatham, Author of the Political Economy of inland Navigation, Irrigation, and Drainage; an Hiſtorical Eſſay on the Culture and Commerce of Tobacco; Communications concerning the Agriculture and Commerce of America; National Irrigation, &c. &c.* 8vo. 53 pp. 1s. 6d. Scott. 1801.

Theſe Remarks relate principally to the horſes and oxen of America and of Spain. We find in them a few things, tending to ſhow the docility of oxen, and their powers of draught; but little, or nothing, that proves their general ſuperiority over horſes. Indeed, the author intimates that his opinion leans the other way. (p. 4) The "Sundry Communications" furniſh much poſitive affirmation, but little evidence, on this ſubject. We believe that the number of farmers is not ſmall, who have made trial with oxen, and have returned to the uſe of horſes. A few experiments of this kind outweigh, in our judgment, a hundred declamations.

ART. 37. *Communications concerning the Agriculture and Commerce of the United States of America: being an Auxiliary to a Report made by William Strickland, Esq. of York, to the Board of Agriculture, on the Queries wherewith he was charged on his Tour to that Continent. By William Tatham.* 8vo. 156 pp. 3s. 6d. Ridgeway. 1800.

The author, in his Introduction, labours to remove what he calls "a very miſtaken ſuſpicion, that every thing written concerning America muſt be directed to ſtimulate emigration to that country." P. vii. We can atteſt, from many things which have come under our inſpection, that ſuch a ſuſpicion was well founded; and this teſtimony of our own ſenſes will certainly not give way to the *aſſertions* either of Mr. Tatham, or of his friends the Board of Agriculture. Whatever ſuſpicions Mr. T. may wiſh to remove, we muſt ſay, that the general tendency of his own book is "to depredate on the population of his native country," and to ſtimulate emigration to America. It appears, at p. 5, that Mr. Strickland collected his knowledge of American agriculture, for the uſe of the Board, with even greater rapidity than their emiſſaries have uſually collected ſuch knowledge in the ſeveral counties of England; namely, in two years. But Mr. T. very juſtly, as well as humbly, confeſſes, that he found thirty years (devoted earneſtly to theſe particular ſubjects, with the countenance of their government and populace, aided by official acceſs and indulgence to their archives) an application inſufficient to form a ſyſtematic account of them." P. 5. This tract ſhould rather have been called a Corrective of, than an Auxiliary to, Mr. Strickland's Report. The ſtyle of it is ſo turgid and affected, as to be ſometimes ſcarcely intelligible; as at p. 84: "they are forced into the culture of exotic arts in the hot-bed of ſome egregious miſcomprehenſion."

Mr. T. has an expert hand at book-making. At p. 11, he begins to tranſcribe, or tranſlate, from *La Rocque, Le Niveau de L'Europe.* Having borrowed ſix pages, he writes one and a half; then he borrows fourteen. It is now indeed the eſtabliſhed practice of agricultural writers to fabricate new books with materials chiefly plundered from old ones; on the ſame, or any other ſubjects: which is a proceeding juſt as witty and ſatisfactory, as if a ſenator were to think of influencing the grave councils of a legiſlature, deliberating on the agricultural concerns of a nation, by reciting comical paſſages from the hiſtory of Tom Thumb, or of Joe Hickathrift.

ART. 38. *Gleanings from Books on Agriculture.* 8vo. 196 pp. 4s. Johnſon, &c. 1801.

This gleaner has not been very nice in chooſing fields for his operations. In "a liſt of the principal books out of which were ſelected materials for the following work," we find "General Views of the Agriculture of the different Counties;" a collection of papers, not one tenth of which would now be uſed by a real farmer, for any other purpoſe than that of lighting his candle or his pipe. One degree higher may be ranked "Tranſactions of the Bath Agriculture Society, and

Young's

Young's Tour." His beſt ſources are, Tranſactions of the London Society for Encouragement of Arts, Marſhall, Hunter, Curtis, and Withering. But the whole ſelection contains many weeds among ſome good grain; and we can recommend the book for little elſe than its conciſeneſs; a quality which indeed we value very highly, whenever we find it in agricultural treatiſes.

MISCELLANIES.

ART. 39. *A Letter to the Rev. Thomas Bere, Rector of Butcombe, occaſioned by his late unwarrantable Attack on Mrs. Hannah More. With an Appendix, containing Letters and other Documents relative to the extraordinary Proceedings at Blagdon. By the Rev. Sir Abraham Elton, Bart.* 8vo. 76 pp. 1s. 6d. Cadell and Davies, &c. 1801.

ART. 40. *An Appeal to the Public on the Controverſy between Hannah More, the Curate of Blagdon, and the Rev. Sir Abraham Elton. By Thomas Bere, A. M. Rector of Butcombe, near Briſtol.* 8vo. 68 pp. 2s. 1801. Crutwell, Bath; Robinſons, London. 1801.

ART. 41. *The Blagdon Controverſy; or, ſhort Criticiſms on the late Diſpute between the Curate of Blagdon and Mrs. Hannah More, relative to Sunday Schools, and Monday private Schools. By a Layman.* 8vo. 35 pp. 1s. Bath printed; Robinſons, London. 1801.

ART. 42. *Expoſtulatory Letter to the Rev. Sir Abraham Elton, Bart. in Conſequence of his late Publication, addreſſed to the Rev. Thomas Bere, Rector of Butcombe.* 8vo. 35 pp. 1s. Crutwell, Bath; Robinſons, London. 1801.

Heat and violence are dreadful enemies to the inveſtigation of truth, and a very diſproportionate quantity of theſe ingredients has been infuſed into this conteſt. We have been cenſured (as we are told) with ſome harſhneſs, becauſe we did not feel diſpoſed to give up at once our reliance on a character long tried, and principles explained at large in many volumes. Be it ſo. The conteſt is now over, and we ſhall finiſh our account of it with a ſhort and general notice of all the remaining pamphlets*, which we know of, that bear relation to it. The ſober voice of truth may at length be heard, and we may ſay with Celſus, "Cum hæc per multa volumina, perque *magnæ contentionis diſputationes*—tractata ſint—ſubjiciendum eſt, quæ proxima vero videri poſſint, neque addicta alterutri opinioni, neque ab utraque nimium abhorrentia, ſed media quodammodo inter diverſas ſententias. Quod in plurimis contentionibus deprehendere licet, *ſine ambitione verum ſcrutantibus*, perinde ut in hac ipſâ re."

* Our former notices of this diſpute will be found in vol. xvii, p. 444, and in our preſent volume, p. 216, Review for Auguſt.

Let

Let us firſt obſerve that we view, as matters perfectly diſtinct, the two queſtions, whether Mrs. H. More is to be regarded as a perſon encouraging dangerous proceedings, and whether Mr. Bere was juſtly removed from the curacy of Blagdon. The former we have denied, and ſtill deny; but the reſtoration of Mr. Bere to his ſituation, by the ſame authority which had removed him from it, is a ſatisfactory proof that, on a fuller enquiry, this meaſure appeared improper. We rejoice therefore to hear of his reſtoration, and of the renewal of a right underſtanding among the parties principally concerned.

Of the four pamphlets now before us, we ſhall only ſay, that the firſt appears to have been in many reſpects injudicious; and undoubtedly to have injured the cauſe it was deſigned to ſerve. Mr. Bere's *Appeal*, in conſequence of it, is a ſevere retaliation written with the ſpirit of a man who felt himſelf aggrieved; but perfectly able and willing to wield the arms of controverſy. The third tract, entitled "The Blagdon Controverſy," &c. places ſeveral points in a very clear light, but is not altogether free from harſhneſs; or perhaps from partiality, though that is ſtrongly diſavowed. But the fourth and laſt is, to the honour of the unknown writer, one of the moſt truly candid and ſatisfactory publications which, in any ſtrongly diſputed queſtion, we have ever ſeen. The author expoſtulates with Sir A. Elton, but without ever loſing ſight of that reſpect for him which his character juſtly demands. He favours Mr. Bere, as to thoſe points in which it now appears he was really aggrieved*; yet ſpeaks of Mrs. H. More, as all who are not blindly prejudiced, or happy to degrade any honoured name, may know her to deſerve. As we can in moſt inſtances adopt the ſentiments of this writer, we ſhall conclude this article in his words, rather than our own. Let it be remembered that he ſpeaks to Sir Abraham Elton.

"And let me now, Sir, in the cloſe of this long diſcuſſion, imitate your example, by claiming your moſt favourable interpretation of any paſſage in it that may have appeared to you exceptionable. And above all, Sir, let me deprecate any idea of my differing with you in ſentiment reſpecting the merit of Mrs. Hannah More, and the important benefits derived from her unwearied labours in the cauſe of religion and virtue. I think I could even contend with you in panegyrizing that merit, and delineating thoſe benefits; but they cannot make me loſe ſight of the grand principle expreſſed in the motto, which I have prefixed to this letter†. Perhaps it is one of the ſtrongeſt proofs of there being no good in this world abſolutely free from alloy, that even the virtues and zeal of Mrs. H. More may, if exerciſed without limitation, ceaſe to be beneficial. This I haſten to explain. I believe that

---

* The tract appeared before the re-eſtabliſhment of Mr. Bere. We do not feel that we have any thing to retract in what we have ſaid on this ſubject, except the expreſſion, "the Blagdon tribunal," ſhould be thought invidious. We have ſince been informed, that the meeting ſo ſtyled, was compoſed of ſome of the moſt reſpectable gentlemen in the neighbourhood.

† Fiat juſtitia, ruat cœlum.

Mrs. More, with the pureſt and moſt upright intentions, might purſue her ſchemes of piety and religious inſtruction to an extent that would eſtabliſh, what the Author of a Letter to our Metropolitan lately publiſhed terms an "*imperium in imperio*," in our church ſyſtem. And that (to uſe the words aſcribed to her and her ſiſter by Mrs. Parſons) "it was not their intention to eſtabliſh a ſchool merely for children, and that it ſhould not be made a nurſery of, but that it was intended to inſtruct the grown-up."—But you muſt be aware, Sir, that the conſtitution has placed this duty in other hands; and blind, indeed, muſt be your zeal, if you do not perceive the force and ſtrength of a great part of what has been ſtated on that ſubject by the author alluded to. In a word, Sir, I am of opinion it would be a bleſſed thing, both for the riſing part of the preſent generation, and for *that* which is deſcending, if there were an Hannah More in every pariſh, inveſted, *under the controling ſuperintendance of the reſident miniſter*, with power to carry into effect all her benevolent purpoſes; but I would not have that power, in any inſtance, delegated to an Henry Young, or any other enthuſiaſt, or uneducated perſon, however religious or well-diſpoſed.

"Finally, returning for one moment to the cauſe of Mr. Bere, I offer you what I feel to be the beſt proof and illuſtration of the ſentiments I entertain of Mrs. Hannah More, by declaring my perſuaſion that the length to which matters have been carried againſt that clergyman, is to her a ſubject of deep regret, and that ſhe would rejoice not leſs than his own friends at his reſtoration to the curacy of Blagdon." P. 33.

ART. 43. *The Juvenile Travellers; containing the Remarks of a Family, during a Tour through the principal States and Kingdoms of Europe; with an Account of the Inhabitants, natural Productions, and Curioſities. By Priſcilla Wakefield.* 12mo. 5s. Darton and Harvey. 1801.

We have had frequent occaſion to commend this lady's zeal and ardour in the cauſe of youth, and we are always happy to peruſe the progreſſive productions of her pen. They are all, and equally, diſtinguiſhed by great good ſenſe and the ſoundeſt judgment; and exhibit manifeſt proofs of much and extenſive knowledge of human life and manners. Dr. Mavor's collection of Travels is excellent in its kind; but this is more immediately adapted for children advancing towards youth. The ſelection is avowedly from Brydone, Cox, Moore, Radcliffe, Southey, and Thickneſſe. We have no doubt of its ſucceſs.

ART. 44. *An Account of the Emancipation of the Slaves of Unity Valley Pen, in Jamaica. By David Barclay.* 12mo. 6d. Arch. 1801.

David and John Barclay having poſſeſſion of a grazing farm in Jamaica, on which were thirty-two ſlaves, determined to emancipate them. This pamphlet gives a ſuccinct account of the accompliſhment of this meaſure, and its conſequences. The firſt experiment did not anſwer, as it was made only upon two of the number who remained with their brethren; but on the death of John Barclay, David reſolved to emancipate

cipate the whole of the number, and remove them to Philadelphia. On their arrival in America, they were put out to different occupations, and were generally able to obtain a decent ſupport. The concluſion of the whole is, that ſuch of them as ſurvive enjoy their freedom with comfort to themſelves, and uſefulneſs to ſociety, and remain a laſting monument of Mr. Barclay's benevolence. Many of theſe poor blacks ſuffered ſeverely from the coldneſs of the American climate; but the important inference drawn by Mr. Barclay, and confirmed by his agent, Mr. Holden, is, that *white* labourers may be employed in Jamaica with as much efficacy as blacks.

ART. 45. *The Anatomy and Phyſiology of the Horſe's Foot conciſely deſcribed; with practical Obſervations on Shoeing; together with the Symptoms of, and moſt approved Remedies for the Diſeaſes of Horſes. With Fourteen illuſtrative Plates. Dedicated, by Permiſſion, to the Preſident, Committee, and Members of the Commercial Travellers' Society. By James White, Veterinary Surgeon to his Majeſty's Firſt, or Royal Dragoons.* 12mo. 160 pp. 5s. Chapman. 1801.

So many ſplendid works have been publiſhed, of late years, on this branch of the veterinary art, that it may be convenient to many perſons to have the reſult of their enquiries given in a portable form. Mr. Freeman (if we miſtake not) was the firſt who gave the anatomy of the horſe's foot in coloured plates (ſee Brit. Crit. vol. vii, p. 346) which was done in his work with an accuracy and beauty not to be ſurpaſſed; on a ſmaller ſcale, the preſent book preſents a ſimilar illuſtration, and is filled beſides with receipts and directions for the recovery of that uſeful animal, the horſe, from many diſeaſes to which he is expoſed. To thoſe who are deeply verſed in the ſubject, the very name of the author may perhaps convey more than any commendation we can give.

ART. 46. *The Elements of Book-Keeping, both by ſingle and double Entry; comprifing a Syſtem of Merchants' Accounts, founded on real Buſineſs; arranged according to modern Practice, and adapted to the Uſe of Schools. By P. Kelly, Maſter of Finſbury-Square Academy, London.* 8vo. 168 pp. 5s. Johnſon, &c. &c. 1801.

"It is a fact well-known," ſays this author (who has publiſhed other ſcientific works) "though not eaſily accounted for, that there is not in this great commercial nation any elementary treatiſe (on book keeping) that accords with the improved practice of the counting-houſe." To ſupply ſo remarkable a deficiency muſt be a very meritorious employment. Mr. Kelly condemns, in the main, Mr. Jones's new Method, publiſhed in 1796, but remarks ſome uſeful matters ſuggeſted in it.

FOREIGN CATALOGUE.

FRANCE.

ART. 47. *Hiſtoire de la Révolution de France, pendant les cinq dernières années du règne de Louis XVI ; par* M. Bertrand de Moleville, *Miniſtre d'état.* 9 voll. in 8vo. Paris.

This work is divided into *two parts*, the *firſt* containing the years 1788-91, to the end of the conſtituent aſſembly; the *ſecond* compriſing the years 92-3, to the death of Louis XVI. The author is at preſent employed on a *third part*, which will render this work complete. He has incorporated into this work the *Hiſtoire de la Révolution de France*, the particular Memoirs, and the Annals which he had publiſhed in England. *Magaz. Encyclop.*

ART. 48. *Grammaire générale, approuvée par l'Inſtitut national, comme ouvrage élémentaire, utile dans l'inſtruction publique, par le C.* Cros. 2e ed. 138 pp.

The author appears to have attached himſelf particularly to *Condillac*, but he treats his ſubject with a degree of method and preciſion, which may be ſaid to be peculiar to himſelf.

In the following extract, where Mr. *Cr.* ſpeaks of abſtract ideas, we have a ſpecimen of his manner.

" Lorſqu'au printemps je porte mes yeux ſur la prairie, j'y vois partout un *vert* monotone.

" Lorſque tournant mes regards vers la haie vive qui m'entoure, j'appercois la roſe et ſa tendre *rougeur*, mon cœur en eſt affecté autant que ma vue.

" Lorſqu'enfin, au ſein de l'hiver, je vois la campagne couverte de neige, ſa *blancheur* m'éblouit, et le deuil de la nature m'attriſte.

" Aujourdhui que le ſouvenir de ces affections différentes ſe retrace à mon eſprit, ne puis-je point m'occuper de ce *vert* monotone ſans penſer à la prairie? Ne puis-je point ſonger à la tendre *rougeur* de la roſe, et oublier cette fleur? Ne puis-je point fixer mon attention ſur la *blancheur* de la neige, et oublier la neige elle-même?

" Ce *vert*, je l'applique a mon habit; cette tendre *rougeur*, je l'applique à *Cloë*, ou à tel autre objet qui m'intéreſſe; cette *blancheur*, je l'applique au *papier* ſur lequel j'écris.

" Ces trois couleurs exiſtent dans mon ame, ſans que je penſe à la neige, à la roſe, à la prairie, à mon habit, à *Cloë*, à ce papier. J'aurai, indépendamment de tout cela, les idées du *vert*, du *blanc*, et du *rouge*.

" Voilà les idées abſtraites, c'eſt-à-dire, ſéparées de la matière qu'elles modifient, et regardées comme ſi elles exiſtoient indépendantes du ſujet, &c." *Ibid.*

ART.

ART. 49. *Hiſtoire de la Ruſſie, par* Pierre Charles Leveſque, *ci-devant membre de l'académie des Inſcriptions et belles-lettres, et maintenant de l'Inſtitut national de France. Nouvelle édition, corrigée et augmentée par l'auteur, et conduite juſqu'à la mort de l'impératrice* Catherine II. *ornée d'une très-belle carte de la Ruſſie ;* 8 voll. in 8vo. Paris.

M. *Leveſque*, in this new edition of his work, has given a degree of perfection to it, by making ſuch alterations and additions as appeared neceſſary. The moſt conſiderable of theſe additions is the ſequel of the Hiſtory of Catharine II. of which he had only before given a ſketch, and which is now continued to the period of her death.

" Quelques perſonnes," ſays Mr. *L.* " trouveront que je l'ai trop louée ; mais je l'ai crue, malgré ſes fautes, digne de beaucoup de louanges ; j'ai parlé d'elle ſans aucun intérêt. En 1781, j'étois de retour en France ; ce que j'ai dit de ſes grandes qualités et de ſon règne, je le penſois ; je ne changerai pas aujourd'hui de langage pour complaire à ceux qui haïſſent ſa mémoire. J'ai vécu ſept ans dans ſon empire ; j'ai connu des perſonnes qui la voyoient chaque jour ; j'en ai connu qu'elle admettoit à ſa familiarité ; j'ai été ſouvent inſtruit de ſes entretiens, de ſes travaux, de ſes délaſſemens ; je l'ai vue et entendue, au milieu de ſa cour, dans des fêtes, à des ſpectacles, entourée de l'enfance et de la jeuneſſe, dans des maiſons d'éducation qu'elle protégeoit ; je l'ai, pour ainſi dire, obſervée par les yeux de témoins fidèles, et j'ai penſé que ſon caractère ne m'étoit pas inconnu ; je n'ai pas diſſimulé ce qu'ont eu de répréhenſible les dernières années de ſon règne ; j'ai peint les maux que ſon ambition ou ſa foibleſſe ont cauſés à ſes ſujets ou à ſes voiſins ; mais je l'ai défendue de pluſieurs imputations, que je crois calomnieuſes, et je crains que cette partie de mon livre n'ait un ton de plaidoyer que l'on pourra trouver peu convenable au genre hiſtorique."

After having read the 5th volume of this Hiſtory of Ruſſia, we ſhall be leſs inclined to believe that Catharine II. could have been an accomplice in the death of Peter III. and of the Prince Ivan.

The 6th and 7th volumes contain the hiſtory of the different people which are ſubject to Ruſſia, many of whom are yet unknown to Europe ; and ſome of whom have indeed not yet quitted the ſavage ſtate. In the laſt volume are found accurate accounts of the navigation, the commerce, and the literature of the Ruſſians ; as alſo a deſcription of this vaſt empire from the frontiers of Turkey to thoſe of China. *Eſpr. d. Journ.*

ART. 50. *Recueil de mémoires ſur les établiſſemens de l'humanité, traduits de l'Allemand, de l'Anglais, de l'Eſpagnol, de l'Italien, &c. Numéro vingt-deux de ce recueil.* Prix, broché 1 fr. 65 cent. Paris.

The preſent number contains the *Analyſe des ſtatuts de l'hoſpice royal de Madrid*, et *le plan de l'organiſation et de l'adminiſtration des ſecours publics dans la ville de Copenhague et de ſes fauxbourgs*, propoſed for the management of the poor, and ſanctioned by the King, extracted from the original Daniſh.

" Les

" Les ſtatuts de l'hoſpice de Madrid ſont," ſay the editors of this collection, " les plus célèbres de toute l'Eſpagne. Ils ſont aſſez anciens, puiſqu'ils datent du règne de Philippe V. On y a fait juſque aujourd'hui fort peu de changement. Ils ſont en pleine vigueur. Il a paru inutile de les traduire en entier: l'analyſe qu'on en donne, les ſera ſuffiſamment connoître.

" Cet écrit a été envoyé par le C. Saignette, alors ſecrétaire d'ambaſſade à Madrid, au C. Jadelot, médecin, de qui nous les tenons."

Ibid.

ART. 51. *Hiſtoire naturelle des minéraux, par* Eugène-Melchior-Louis Patrin, *membre aſſocié de l'Inſtitut national des Sciences et des Arts.— Edition ornée de* 40 *planches, repréſentant un plus grand nombre de ſujets, deſſinées d'après nature par* J. E. Deſève, *et gravées ſous ſa direction avec beaucoup de ſoin.* 5 voll. gr. in 18mo. of about 350 pp. each. Les 5 voll. ſur carré fin d'Angoulême, 12 fr. 50 cent.— Sur le même papier, avec les figures coloriées cartonnés, 18 fr. 50 cent.—Les 5 voll. ſur papier vélin, avec les premières figures en noir, cartonnés, 18 fr.—Sur le même papier, avec les figures très-bien coloriées, 24 fr. Paris.

The natural ſciences have made ſuch a progreſs ſince *Buffon* publiſhed his works, that they could not be reprinted without conſiderable additions and improvements. Among the editions which recently have been made, that of *Deterville* deſerves particularly to be noticed. He had propoſed to himſelf two ends, which he has perfectly attained; the firſt, that of giving *Buffon* in an agreeable, commodious, and unexpenſive form; the ſecond, that of adding to the labours of his author all the facts which a mode of obſervation more certainly to be depended on, had diſcovered, up to the preſent time.

Deterville had entruſted the continuation of *Buffon* to perſons of acknowledged merit. Mr. *Patrin*, who took upon himſelf the department of Mineralogy, was not only aſſiſted by the labours of modern chemiſts, by the excellent leſſons of *Haüy*, the writings of *Dolomieu*, *Faujas*, *Sauſſure*, and *Spallanzani*, but he has likewiſe himſelf had great opportunities of making obſervations. In the courſe of eight years, he has traverſed the ſouthern part of Aſia, from Ruſſia in Europe to beyond the meridian of Pekin.

The order adopted in the diſtribution of the materials appears to us to have the advantage of taking in the ſcience in its whole extent, whilſt at the ſame time it points out the ſlighteſt peculiarities.

The natural ſubſtances with which this author was concerned, are divided into two grand claſſes; namely, into *minerals* and *metals*.

In treating of the firſt, he has conſidered the eight ſimple earths which are known; four of which have been the diſcoveries of modern chemiſtry.

With reſpect to *metals*, Mr. *P.* thus explains the plan which he had laid down for himſelf.

" On en connoit aujourd'hui vingt-un. J'ai commencé par ceux qui me paroiſſent le moins éloignés de l'état terreux, et j'ai paſſé graduellement à ceux qui jouiſſent d'une plus grande perfection métallique;

perfection

perfection dont les caractères m'ont paru ſurtout réſider dans la ductilité et la facilité à ſe ſéparer de l'oxigène. Je me ſuis particulièrement attaché à faire connoître les lieux où ſe trouvent les mines, l'eſpèce de roche qui les renferme, les ſubſtances qui les accompagnent, la ſituation et les autres circonſtances des filons. J'indique les principales propriétés chimiques de chaque métal, et ſurtout les divers uſages auxquels on peut l'employer."

On the ſubject of ſome hazarded conjectures, he obſerves:

" On me reprochera, peut-être, d'avoir trop ſouvent eſſayé d'expliquer les divers faits que préſente le règne minéral. Mais il eſt difficile d'obſerver la nature avec quelqu'attention ſans chercher à pénétrer dans ſes ſecrets, et plus difficile encore de ne pas dire ce qu'on a cru découvrir."

In another place, ſpeaking of volcanoes, he excuſes himſelf in the following terms:

" Je ſais que de nos jours les conjectures, les hypothèſes, ſont bannies de l'étude de la nature, qu'on les regarde comme plus propres à retarder qu'à accélérer la marche de la ſcience; et rien n'eſt plus vrai en général; mais quand ces conjectures ſont fondées ſur des analogies et ſur des rapprochemens de faits, et de grands faits géologiques, je ne penſe nullement qu'on doive les proſcrire. Elles étendent les vues de l'obſervateur et lui font remarquer des rapports qui lui auroient échappé.

" Je n'ignore pas que l'obſervation exacte et ſimple des faits, eſt ce qu'il y a de plus précieux pour la ſcience....Mais que diroit-on d'un homme qui paſſeroit ſa vie à tirer péniblement des matériaux de la carrière, ſans jamais ſe bâtir une cabane? Las de me traîner ſur des tas de pierres, j'ai eſſayé de me conſtruire un édifice. Le plan peut-être en eſt bizarre et la conſtruction peu ſolide; mais l'imagination du moins peut s'y promener un inſtant, et la vue des matériaux placés dans un certain ordre, peut lui faire concevoir un arrangement plus heureux."

Ibid.

ART. 52. *Syſtème des connoiſſances chimiques, et de leurs applications aux phénomènes de la nature et de l'art; par le C.* Fourcroy, *de l'Inſtitut national, conſeiller d'état,* &c. *Extrait par le C.* Bouillon-Lagrange; 10 *Voll. in* 8vo. 50 fr. le même format, 5 Voll. in 4to. 72 fr. Paris.

The preceding works of the celebrated *Fourcroy* differ eſſentially from this laſt; in none of them are ſo many facts collected, or arranged in the ſame order, of which experience had ſhown him the advantage; this may therefore be called a complete ſyſtem of thoſe branches of theoretic knowledge which conſtitute the ſcience of chemiſtry.

In the preliminary diſcourſe is given, in detail, an account of the plan adopted by the author; and in order to render it ſtill more intereſting, he has inſerted in it all the diſcoveries which had been communicated to the Inſtitute, or publiſhed during the impreſſion of his work. The entire ſyſtem is divided into eight ſections. *Ibid.*

ART.

ART. 53. *Description des Plantes nouvelles et peu connues, cultivées dans le jardin de* J. M. Cels, *avec fig, par* E. P. Ventenat, *de l'Institut national de France, l'un des Conservateurs de la Bibliothèque nationale du Panthéon.* In fol. et in 4to. Deuxième livraison. Paris.

Few works will be found of such general utility as this which we here announce, in the study of Natural History. It is not sufficient to design the whole of a plant with exactness; we should likewise separate from each other all the organs which constitute it, and thus offer them singly to the view of the observer, that he may be enabled, without any effort, to class it according to some system, and point out the genus to which it belongs. This is the principal advantage presented by the two *fasciculi* published by Mr. *Ventenat.* They do not consist of plates luxuriously coloured to satisfy the curiosity of a superficial amateur, but of faithful pictures, in which the experienced eye will discover nature herself in all her details. *Magas. Encycl.*

ART. 54. *Histoire naturelle des Colibris et des Oiseaux-Mouches; par* J. B. Audebert, *membre de la Société d'histoire naturelle de Paris, et auteur de l'histoire naturelle des Singes, des makis, et des galéopithèques.* Deuxième livraison, composée du texte, et de six planches imprimées en couleur, et ornées de la lettre en or au bas de chaque figure, format grand in folio, papier jésus-vélin, superfin, satiné, pr. 30 fr. 4°. jésus-vélin, la lettre en noir, pr. 15 fr. De l'imprimerie de *Crapelet.*

The author of this accurate, and peculiarly splendid work, begins each article with a short description; he then gives the *synonymie*, and terminates by a detailed description, in which he always mentions the country inhabited by the bird in question, and the cabinet to which the specimen, from which his description was made, belongs. In twelve copies only the text of this work is *printed* with *gold*, instead of ink. *Ibid.*

ART. 55. *Observations et expériences sur l'art d'empailler et de conserver les oiseaux, par les CC.* Henon, *ancien Professeur de l'école vétérinaire de Paris, directeur adjoint, et premier Professeur de celle de Lyon, membre de l'Athénée, de la Société d'Agriculture, d'Histoire naturelle et arts utiles, et de celle de Médecine de Lyon; et* Mouton Fontenille, *membre de l'Athénée de Lyon, de la Société d'Agriculture, d'Histoire naturelle et arts utiles de Lyon, correspondent de la Société d'économie rurale du département de Vaucluse.* Lyons, 1801. 8vo.

MM. *Henon* and *Mouton Fontenille* have prepared upwards of 3000 birds, and have observed them at different epochs and different times. They propose publishing a *Philosophie Ornithologique.* *Ibid.*

GERMANY.

GERMANY.

ART. 56. *Des Herrn Abt* Karl Denina, *Geſchichte Piémonts und der übrigen Staaten des Koenigs von Sardinien, &c.—The Hiſtory of Piémont and of the other States of the King of Sardinia, by the Abbé* Denina, *Counſellor of Legation to the King of Pruſſia, Member of the Academies of Sciences of Berlin, Rome, Naples, Florence, Padua, and Erfurt, heretofore Profeſſor of Belles-Lettres in the Univerſity of Turin; with a geographical and ſtatiſtical Deſcription of theſe Countries, according to their Extent, in* 1792; *and an Account of the moſt recent political Changes in Italy, by the ſame; tranſlated from the Italian MS. of the Author, by* Frederic Straſs, *Profeſſor in the Inſtitute of the Royal Corps of Cadets.* Berlin, 8vo. 705 pp.

In the Preface, the author gives an account of the works which have appeared on the Hiſtory of Piémont antecedently to the 18th century; he then points out the cauſes which, in the preſent century, have prevented the publication of other works relative to this object, and thoſe which have induced him to compoſe this, of which we here announce a German tranſlation.

The 256 firſt pages of this volume contain a deſcription of the ſtates poſſeſſed by the houſe of Savoy, in 1792; and this part is divided into twelve chapters. The author treats of their extent, population, productions, the character of the inhabitants, the government, legiſlation, religion, military eſtabliſhment, the finances, ſciences, arts, and commerce.

After theſe ſtatiſtical and geographical preliminaries, Mr. *Denina* gives the four firſt books of the hiſtory of Piémont. In the firſt book, he traces the hiſtory of Piémont and of Savoy, before the 11th century; in the ſecond, he treats of the government of the Lombards, or Longobards, then of that of the Carlovingians, before the Marquis of Montferrat and the Counts of Savoy; of the origin of the Marquis of Suſa and Ivrea, as alſo of thoſe of Montferrat; he deſcribes the irruptions of the Hungarians and Saracens, and gives the hiſtory of the Empreſs Adelaïde, daughter of Rodolphe II, King of Burgundy, and of Italy, which had a great influence on the aggrandiſement of Montferrat. The ſecond book comprizes the period from 1000 to 1268. It begins by ſhowing the antiquity of the houſe of Savoy, and diſcuſſes the vulgar opinion which makes it deſcend from Berold. It afterwards relates the remarkable events which the hiſtory of Piémont and of Savoy offer at this period; ſuch as the wars, the foundation of ſeveral cities, as Aleſſandria, Cunéo, Chambéry, that of different monaſteries; and, on this occaſion, the author points out the advantages which they preſented in thoſe times; he ſhows, among others, the journies undertaken by *St. Bernard* in Italy, and the reforms produced by him in various monaſteries. The third book continues the hiſtory of the houſe of Savoy from 1268 to 1416; and the fourth book, which is the laſt of this volume, purſues it to the middle of the 15th century.

The

The author, who reſided at Turin whilſt he was compoſing this work, had recourſe not only to *Guichenon* and other works, printed and in MS. which were at his diſpoſal, but he was likewiſe enabled to avail himſelf of other works, which were either unknown to *Guichenon*, or of which, at leaſt, he made no uſe. The ſecond volume will carry on the hiſtory of theſe countries to the year 1660, where that of *Guichenon* finiſhes. The third, which will contain the hiſtory of modern times, or that of the three firſt Kings of Sardinia, will be abſolutely new, ſince hitherto no contemporary author, nor any who was a native of the country, has treated of it; all that is found concerning it may be reduced to ſome traits ſcattered in the hiſtory of Louis XIV, of Louis XV, of Leopold I, of Joſeph I, of Charles VI, and of Maria-Thereſa; as far as they reſpect the wars of which Piémont has often been the theatre, and in which its ſovereigns have frequently taken a part. The connections which the author has had at Turin, have put it in his power to give an authentic account of theſe reigns, which will, no doubt, be well received.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Mr. Coleridge, through the intervention of a friend, deſires us to ſay, that the Verſes mentioned in our Review for Auguſt, p. 218, were publiſhed ſurreptitiouſly, and without his knowledge, not having been ever intended to meet the public eye.

We feel a very ſincere obligation to *B. H. B.* for his information, upon which we ſhall certainly act as effectually as poſſible. We believe, however, that there muſt be ſome foul play in the matter he mentions.

We have received the communications of *B × B.* which ſhall have all due attention.

The publiſher of *Dr. S.'s* book will find, on recurring to the Britiſh Critic, vol. xvii, p. 599, that he is totally miſtaken, as to the aſſertion in his note.

Mr. Cr—r is reſpectfully informed, that the communication he requeſts is quite contrary to rule.

If *Dr. O. H.* be not *implacably diſaffected*, he has, at leaſt, a ſingular mode of expreſſing his attachment.

LITERARY INTELLIGENCE.

That indefatigable aſtronomer, *Dr. Schroeter*, of Lilienthal, in the dutchy of Bremen, has announced a ſecond volume of his *Seleno-topographic Fragments*, in which he promiſes conſiderable additions to our knowledge of the moon, its ſurface, atmoſ-

atmoſphere, and various changes. It will contain no leſs than thirty-two plates, and is to be publiſhed by ſubſcription.

G. A. Ruperti, rector of the college at *Stade*, propoſes to publiſh, by ſubſcription alſo, a new and complete edition of the Claſſics, both Greek and Latin; not in a ſplendid ſtyle, but in a neat and uſeful manner.

Profeſſor *Porſon* has completed his fourth play of Euripides, the *Medea*.

Dr. Barrett, ſenior Fellow of Trinity College, Dublin, has juſt publiſhed his long-expected, and magnificent work, the *fac ſimile* edition of a very ancient MS. of St. Matthew's Goſpel, with a collation of the celebrated *Codex Montfortianus*.

Dr. Ruſſell will ſoon produce a ſecond volume of his ſplendid work on Oriental *Snakes:* and he is preparing alſo a ſimilar publication on the ſubject of *Fiſhes*.

Mr. Reeves's very ſatisfactory and inſtructive edition of the *Holy Bible*, is going on with conſiderable diſpatch.

Mr. Gifford's tranſlation of *Juvenal* is now in ſome forwardneſs at the preſs.

Mr. Ritſon will ſoon give the public an edition of ſome of our moſt ancient *Dramas*.

We underſtand that *Mr. Douce*, alſo, is employed in a deſign of a ſimilar nature.

ERRATA.

As ſome corrections, intended for our printer laſt month, unfortunately did not reach him in time, we muſt beg our readers to excuſe the following errors, and others perhaps which we may have overlooked.

P. 307, l. 1, of proſe, for *worthy* r. *worthy of*.
309, 3, ——— for *beſt* r. *better*.
311, 16, for *Coby* r. *Ceby*.
— 38, for *ſourrie* r. *ſourire*.
312, 2, for *ceis* r. *cris*.
— 8, for *vons* r. *vous*.
321, ART. 34, for *phymaſis* and *periphymaſis* r. *phymoſis* and *paraphymoſis*, paſſim.
— ——— for *Van Swietan* r. *Van Swieten*.
322, ——— for *Tyras* r. *Tyros*.
— ART. 36, for *Bueſerius* r. *Burſerius*, paſſim.

In ART. 45, note, we attributed a former Eſſay on Punctuation to Mr. Steele. It is true that he publiſhed a ſmall tract on that ſubject, named *Elements of Punctuation*, but we now recollect that the *Eſſay* to which we meant to allude, was the work of Mr. Robertſon, known for his learned book on the *Parian Marbles*, &c.